

MAHARSHI PATANJALI'S

YOG-DARSHAN

Yogic Interpretation based on Self-Realisation



Swami Adgadanand Ji

After the publication of the 'Yatharth Geeta' which is a commentary on 'Shrimadbhagwadgeeta', the devotees requested the revered Swami Ji to throw light on Patanjali's Yog-Darshan too because Yog is related with self-realisation. It can not be perceived on material grounds. The revered Maharaj Shree is a Mahapurush who has passed through all the stages of Yog. The present work is the collection of what Maharaj Shree delivered in his preaching.

– *Publisher*



॥ Om Shri Parmatmane Namah ॥

MAHARSHI PATANJALI'S
YOG-DARSHAN

Yogic Interpretation based on Self-Realisation

Compiled and Interpreted by:

Blessed Disciple of
Most Revered Sri Paramhans Ji Maharaj

Swami Adgadanand Ji

Sri Paramhans Ashram
Shakteshgarh, Chunar-Mirzapur, U.P.



Publisher:

Sri Paramhans Swami Adgadanand Ji Ashram Trust

29 A, French Road, Opp. Merchant's Club
Chowpatty, Mumbai – 400 007. India

Published by:

Shree Paramhans Swami Adgadanandji Ashram Trust

29A, French Road, Opp. Merchant's Club

Chowpatty, Mumbai-400 007. India

Tel.: 91-22-6655 5300.

Fax.: 91-22-2364 3109.

E-mail : contact@yatharthgeeta.com

website : www.yatharthgeeta.com

© The Author

First Edition

March

2010

2,000 copies

Price: Rs. 60.00

Printed by:

Priya Graphics

Unit No. J - 120,

Ansa Industrial Estate,

Saki Vihar Road, Sakinaka, (Andheri)

Mumbai - 400 072.

Tel. No. 6695 9935 / 4005 9936

Email: chinmayapriya@hotmail.com

ISBN : 81-89308-66-1

Most Respectfully Dedicated
At The Holy Feet
Of
Most Revered Swami Sri Paramanand Ji
Yogiraj
Matchless Grandsire Of The Era

गुरु-वन्दना

॥ ॐ श्री सद्गुरुदेव भगवान् की जय ॥

जय सद्गुरुदेवं, परमानन्दं, अमर शरीरं अविकारी ।
निर्गुण निर्मूलं, धरि स्थूलं, काटन शूलं भवभारी ॥
सुरत निज सोहं, कलिमल खोहं, जनमन मोहन छविभारी ।
अमरापुर वासी, सब सुखराशि, सदा ए करस निर्विकारी ॥
अनुभव गम्भीरा, मति के धीरा, अलख फकीरा अवतारी ।
योगी अद्वेष्टा, त्रिकाल द्रष्टा, केवल पद आनन्दकारी ॥
चित्रकूटहिं आयो, अद्वैत लखायो, अनुसुइया आसन मारी ।
श्री परमहंस स्वामी, अन्तर्यामी, हैं बड़नामी संसारी ॥
हंसन हितकारी, जग पगुधारी, गर्व प्रहारी उपकारी ।
सत्-पंथ चलायो, भ्रम मिटायो, रूप लखायो करतारी ॥
यह शिष्य है तेरो, करत निहोरो, मोपर हेरो प्रणधारी ।
जय सद्गुरु.....भारी ॥



॥ आत्मने मोक्षार्थं जगत् विहाय ॥

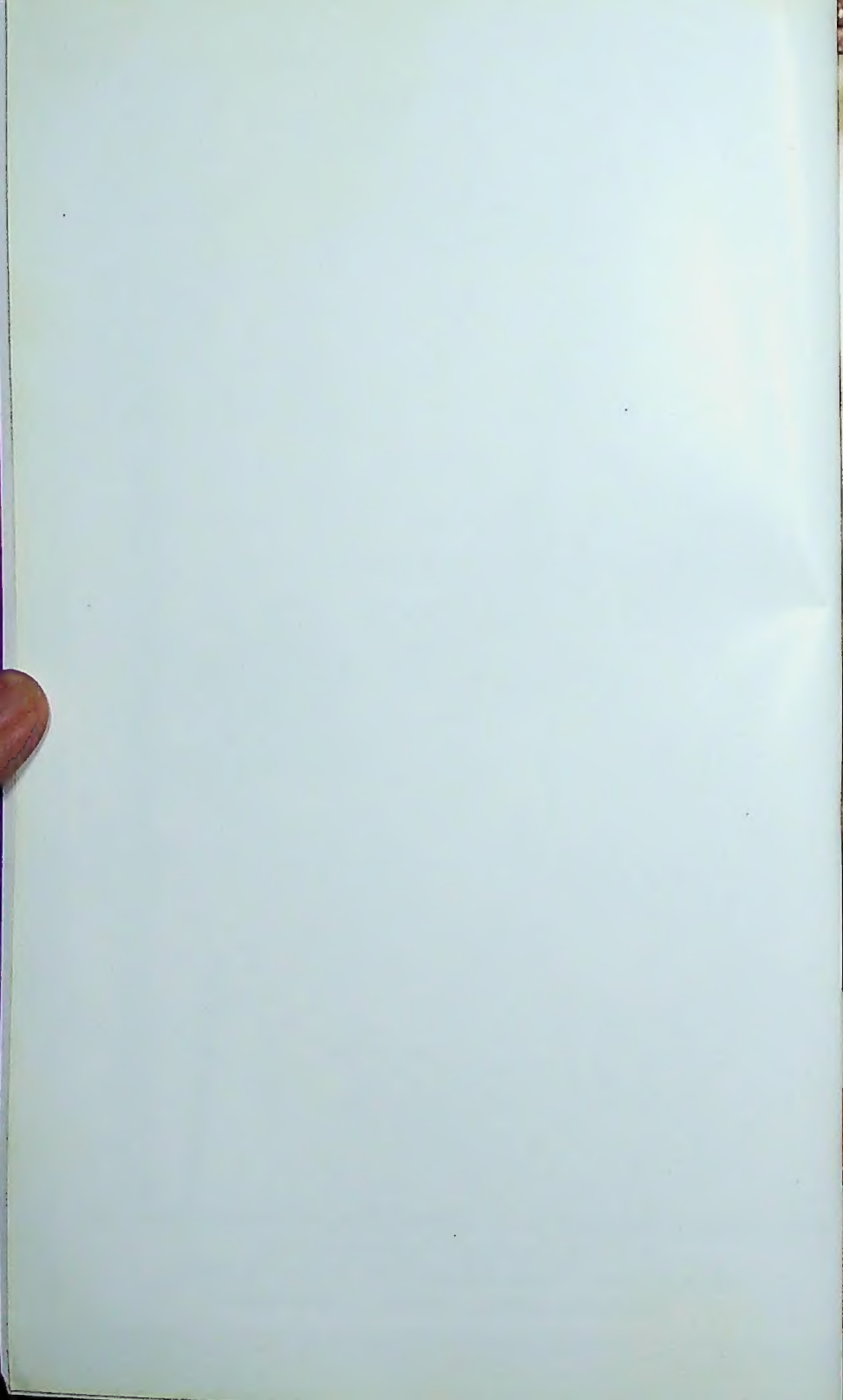


SHRI SWAMI PARAMANAND JI MAHARAJ (PARAMAHANS JI)

Birth : Vikram Samvat 1969 (1911 A.D)

Mahasamadhi : Vikram Samvat 2026 (Date 23-5-1969)

Paramhans Ashram, Ansuiya (Chitrakoot)





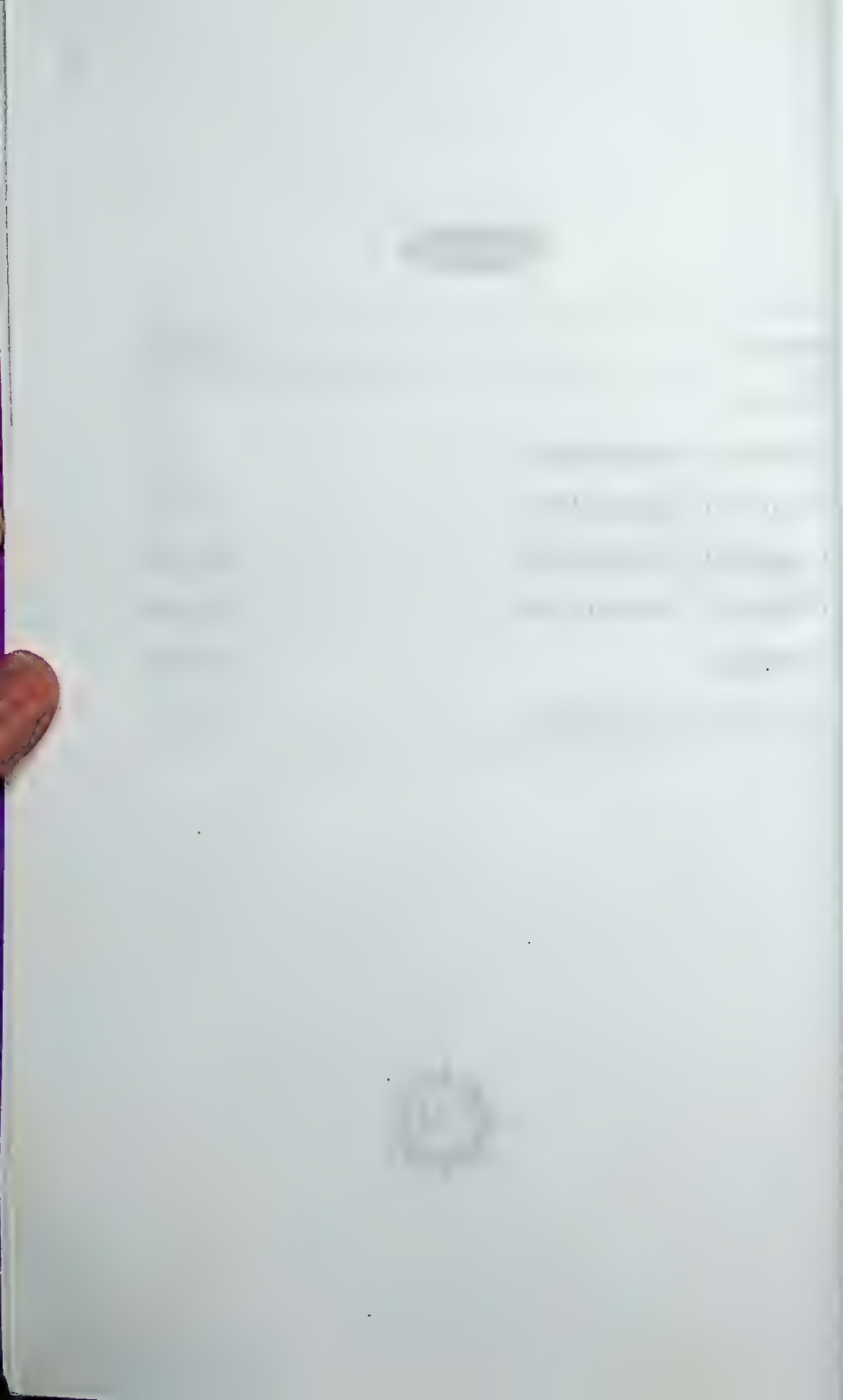
Shri Swami Adgadanandji Maharaj



Index

Subject	Page No.
Preface	i-vi
Chapter I - Samadhi Pad	1-38
Chapter II - Sadhan Pad	39-78
Chapter III - Vibhuti Pad	79-122
Chapter IV - Kaivalya Pad	123-150
Summary	151-180
The Query of A Devotee	181-187





Preface

The word 'Yog' has been formed by joining the root 'Yuj' with the suffix 'dhan'. According to Panini's grammar the root 'Yuj' is found in three *Gans*: 1. *Yuj samadhau diwadih aatmane padi* (युज् समाधौ दिवादिः आत्मने पदी), 2. *Yujir yoge rudhadih ubhaypadi* (युजिर योगे रुधादिः उभयपदी) and 3. *Yuj sanyamane churadih parsmaipadi* (युज् संयमने चुरादिः परस्मैपदी). Thus Yog connotes *Samadhi* (trance), *Jor* (union) and *Sanyaman* (self-restraint).

According to famous Sanskrit Dictionary 'Amarkosh', Yog is harmony of meditation, it is a technique of meditation (*Yogah sannhanopayah dhyam sangati yuktishu* – योगः सन्नहनोपायः ध्यान संगति युक्तिषु). In ancient Indian medical science, a formula is known as Yog. It is the harmonious placement of two objects. To put it in other words it is concord or union.

Generally people believe that Yog is a technique which bestows supernatural powers and which enables a man to perform superhuman feats.

In the 1st Richa of eighty first Sook, Pancham Mandal of Rig-Ved it is written:

Yunjate man ut yunjate dhiyo

vipra viprasya vrihato vipaschitah.

Vi hotra dadhe vayunavidek

inmahi devasya savituh parishtutih.

(युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य वृहतो विपश्चितः।

वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः॥)

Vipra or learned men fix their mind and intelligence on God who alone is omniscient and glorious. He is to be adored.

Thus in *Vedic* parlance Yog means fixing the mind on the Supreme Being.

Yog is eternal. Lord Shri Krishna has said in the beginning of the 4th Chapter of the Geeta: “*Imam vivaswate yogam proktwanahamavyayam.*” (इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।) I revealed this eternal Yog to Vivaswan (Sun). I would reveal the same ancient Yog to you (Arjun). Thus the Geeta is perfect Yogshastra in which the Lord has used the word in its totality encompassing *Rajyog, Hathyog, Suratiyog, Layayog* etc.

The Geeta calls Shri Krishna ‘Mahayogeshwar’: *Yatra yogeshwarah krishno yatra partho dhanurdharah.* (यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।)

Lord Shri Krishna says in the Geeta, “O Arjun! That Yogi is dearest to Me who remembers Me whole heartedly and is continuously linked with Me. In other words Yog is nothing but total devotion (with mind, body and action) to God.

The Lord Shri Krishna says in the Geeta:

Ananyashchintyanto mam ye janah paryupaste.

Tesham nityabhiyuktanam yogkshemam vahamyaham.

(अनन्याश्चिन्तयन्तो मां यो जनाः पर्युपासते।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥) - *Geeta, 9/22*

Ananya means not any other being. I bear the whole burden of such a devotee who worships only Me and none else. In other words Yog means exclusive devotion to God.

What is the method of Yog prescribed by the Geeta:

Sarvdwarani samyamya mano hridi nirudhya cha.

Murdhnyadhayatmanah pranamasthito yogdharanam.

(सर्वद्वारानि संयम्य मनो हृदि निरुध्य च।

मूर्धन्याध्यायात्मनः प्राणमास्थितो योगधारणाम्॥) - *Geeta, 8/12*

After withdrawing the senses from objects and stabilizing the flickering mind in the region of heart and fixing the mind's eye in the intellect one should chant ‘Om’, which is symbolical of

the Supreme Entity and meditate on My form. If one so meditates relinquishing the body-consciousness, he attains the supreme goal:

Omityekaksharam brahm vyaharan mamusmaran.

Yah prayati tyajandeham sa yati paramam gatim.

(ओमित्येकाक्षरं ब्रह्म व्याहरन् मामुस्मरन्।

यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥) - ***Geeta, 8/13***

In other words Yog denotes communion with God. When would it happen?-

Ananyachetah satatam yo mam smarati nityashah.

Tasyaham sulabhah parth nityayuktasya yoginah.

(अनन्यचेताः सततं यो मां स्मरति नित्यशः।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः॥) - ***Geeta, 8/14***

I am always approachable to a Yogi who without any break worships Me with singular devotion without any diversion to other gods and goddesses. Communion with God is the outcome of Yog. It is never the cheap demonstration of supernatural powers. What is Yog?

Tam vidyad duhkh sanyog viyogam yog sangitam.

Sa nishchayen yuktavyo yogoanirvinn chetasa.

(तं विद्याद् दुःख संयोग वियोगं योग संज्ञितम्।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्ण चेतसा॥) - ***Geeta, 6/23***

That which is free from the joys of association and pangs of separation is called Yog. The attainment of the supreme bliss, which accrues from the union with God, is known as Yog.

It is really very surprising that Yog has lost its real import now-a-days. People have started taking hypnotism, sorcery and magic as Yog. The propagandists devote their mind to master the mantric skill for killing an adversary, or forcing anyone through magical incantation to quit his occupation or for enchanting someone into submission (*Maran, Uchchatan and Vashikaran*). Some Yogis have started claiming to possess powers to subvert

the fruits of *karmas* through strange gimmicks of *Mantras* and talismans. True Yogi remains so absorbed in the contemplation of God that he does not even take care of his physical body. But now-a-days fake, cunning persons grow long hair and besmear their body with ashes to entrap simple persons. True love of God is the path of contemplation and anguish of separation. When we see today the tremendous publicity of *Aasans*, awakening of the *Kundalini*, meditation camps, *Pranayam* camps being organized in the name of Yog in the country as well as abroad, we feel compelled to deduce how the modern men and women are being deprived of the true and genuine path of Patanjali's Yog-Darshan. Under such odd circumstances on the request of the devotees visiting the Ashram and expressing their desire to know the truth, systematic explanation of the sutras of Maharshi Patanjali were given. The same discourses have been compiled here and presented in the form of a book for you.

After the death of Brihadrath, the last emperor of Maurya Dynasty, the rule of his Brahmin Military Commander Pusyamitra Shung started. He demolished the principles of Lord Buddha and propounded the superiority of Brahmins on the basis of birth and thus established the system of Chaturvarn. Since then the *Smritis* which supported this new system came to be honoured as Dharm-Shastra.

Patanjali was a contemporary of Pusyamitra. He being alarmed of the new order, presented in crisp maxims (*Sutras*) the beneficial knowledge of Yog so that the ancient wisdom and lore of India might not decay. Although he presented the principles of Yog in pithy, short maxims (*Sutras*) but the presentation is very clear. It reveals that his command over the grammar and discipline of words was extra-ordinary. This is a popular saying that lord Patanjali created the 'Yog-Sutra Mahabhashya' and 'Charak Sanhita' for removing the disorders of mind and body:

Yogen chittasya paden vacham malam

sharirasya cha vaidyaken.

Yoapakarottam pravaram muninam

patanjalin pranjaliranatoasmi.

(योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन।

योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि॥)

Maharshi Patanjali has not written anything new in the name of Yog. He wrote in *Sutras* what ever is present in the Geeta. Restraint of the activities of mind has been directed in the Geeta:

Yatro paramate chittam niruddham yog sevaya. (यत्रो परमते चित्तं निरुद्धं योग सेवया।) - 6/20. The concept of *Aparigrah* (possessionlessness) which is a part of *Yam* prescribed by Patanjali has been borrowed from the Geeta which directs:

Ekaki yat chittatma nirashirparigraha.

(एकाकी यत चित्तात्मा निराशीरपरिग्रहः।) - 6/10

Similarly what Patanjali says: *Sthir sukhamasanam.* (स्थिर सुखमासनम्॥ पात०, 2/46॥) has been bodily lifted from the Geeta which suggests: *Sthiramasanmatmna* (स्थिरमासनमात्मनः।) - 6/11. Maharshi Patanjali also advocates like the Geeta regular practice and renunciation. Maharshi has reproduced all the prescriptions of the Geeta like chanting of OM, meditation on the image of some renuncient saint, the kindling of *Sadhana* by *Sadguru*, attainment of self-realization etc. Everything of the Maharshi is nothing but transcription of the Geeta.

At present two kinds of Yog systems are popular-firstly the system which is based on the Yog-Sutras of Maharshi Patanjali and secondly the system which is known as *Hathyog*. Patanjali-Yog '*Chittanushasanam*' (चित्तानुशासनम्)- preaches the discipline of the propensities of mind, whereas *Hathyog* is connected with physical exercise, health and cure of diseases. Patanjali names the stability of mind and easy posture (*Aasan*) as Yog on the other

hand the book of *Hathyog* gives a long list of eighty four lacs of *Aasans*. In *Hathyog* practices of *Neti*, *Dhauti*, *Vasti*, *Nauli*, *Tratak*, *Kapalbhati*, *Mahamudra*, *Khechari*, *Jalandhar*, *Uddiyan*, *Moolbandh*, *Bajroli*, *Amaroli* and *Sahjoli* are included. Yog-Darshan of Patanjali is silent on them. Under the system of *Hathyog* piercing all the six *Chakras*, the *Kundalini* is taken to the *Brahmrandhra*. Only six parts of Yog have been described here instead of eight parts of Patanjali Yog-system- *Yam* and *Niyam* have been excluded. *Pranayam* according to *Hathyog* directs to watch the inhalation of breath, with holding it and then exhaling it, and it is of different kinds *Ujjayani*, *Bhastrika*, *Suryabhedhi*, *Bhramari*, *Sheetali* etc. According to Patanjali the attainment of *Siddhies* are regarded as obstacles in the path of self-realization. The *Hathyogis* take them to be important achievements and flaunt them before people. A lot of confusion today prevails on account of inter-mixing the two systems. Actually by taking physical acrobatics as Yog a lot of defilement has taken place. The real and wholesome Yog-system is that which hails from the Vedas and goes up to the Geeta incessantly and which has been re-enforced by Maharshi Patanjali and his sutras during the period of Shung.

The Yog-Darshan of Patanjali is meant for the whole mankind and aims at the annihilation of the causes of sorrows and attainment of eternal liberation.

The Yog-Sutras are tough and do not fully present some stages of Yog-practices. They are in the form of crisp remarks. They seem to be directing the readers to approach any self-realized *Sadguru* for direct transmission. With this message the interpretations of the *Sutras* of the Maharshi are presented here to you.

Guru Purnima

2 July, 2004

-Swami Adgadanand

॥ Om Shri Paramatmane Namah ॥

MAHARSHI PATANJALI'S YOG-DARSHAN

Yogic Interpretation based on Self-Realisation

Yog-Darshan evolved by Maharshi has four Chapters *Samadhi Pad*, *Sadhan Pad*, *Vibhuti Pad* and *Kaivalya Pad*. In the first chapter of *Samadhi Pad*, he throws light on the specific features of Yog to create general interest. He shows the method to attain Yog which leads to self-realisation and divine grandeur. Lastly he lays down the system to attain the supreme or ultimate stage of *Kaivalya* (perfect liberation).

FIRST CHAPTER - SAMADHI PAD

It is quite natural in the beginning to have inquisitiveness to know what Yog is?-

The first *Sutra* (maxim) informs thus:

Ath yoganushasanam. (1)

(अथ योगानुशासनम् ॥१॥)

With this maxim he opens the Yog-Shastra. What is Yog? He explains that it is a sort of discipline. Whom to discipline? Does he say to discipline the neighbours? How can a man be absorbed in contemplation at a solitary place to discipline others? Patanjali replies:

Yogashchittvrittinirodhah. (2)

(योगश्चित्तवृत्तिनिरोधः ॥२॥)

Yog is the stillness of the activities of mind. Mental activities are like waves of thoughts. If one succeeds in totally suspending

them, one attains Yog. Suppose by strenuous efforts if someone restrains the operations of the mind, what is the use of it?

Tada Drashtuh Swaroopeavasthanam. (3)

(तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥)

In such a state the seer or the self gets established in his real form. The witnessing soul which is sentient, which is pure and unsullied, gets established in its original divine form. This is the beneficial result of restraining the modulations of mind and this is the ultimate gain. The supreme element is thus realised or perceived. Now the question arises: was the witnessing self not established in his original form before the restraint of the mind? What is his state at that time?

Vrittisaroopyamitaratra. (4)

(वृत्तिसारूप्यमितरत्र ॥४॥)

Generally the self remains identified with the operations of the mind. As are the activities of the mind, so is the man, so are we. This is the truth. People think that they are pure. They are only spirit but the saints say no, as is the flow of thoughts so is the man.

Arjun asks Lord Krishna, "Lord! What is the condition of such person who rejecting this method prescribed by the *Shastra* (scripture), most devoutly remains engaged in worship? (*Geeta, 17/1*). The Lord replied, "Arjun! Man by nature is faithful and devoted. There is none in this creation who is not so. As is his faith and devotion so is he moulded?" The same has been reiterated by Patanjali also. He too says that as is the mind so is the man. The man or the viewer is shaped by the quality of his thoughts before the restraint of mind. He gets only that much glimpse or the reflection of God which the modulations of his mind give.

Now the question arises, what are these *Vrittis* or the modulations? What is their nature?

Patanjali replies:

Vrittayah panchtavyah klistaklistah. (5)

(वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥५॥)

These *Vrittis* or operations of the mind are divided into five parts and are of two kinds- 1. *Klist*: which invite afflictions and anguish, 2. *Aklist*: which liberate from pain and miseries. Their five divisions are as follows:

Pramanviparyayvikalpnidrasmrityah. (6)

(प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥)

1. *Praman* (Proof), 2. *Viparyay*, 3. *Vikalp* (option or alternative), 4. *Nidra* (Sleep or slumber), 5. *Smriti* (remembrance or recollection). *Praman* regulates the modifications of the mind, *Smriti* bears the *Sanskaras*. The modifications are of two kinds- *Viparyay* and *Vikalp*. *Viparyay* bears fallacious knowledge whereas *Vikalp* is divine or superhuman, it acts after understanding the word born of the contact of the seer with the scene or the view. Out of all the modifications one is sleep. It is the dormant state of all the *Vrittis*. It has no inertia or torpor nor does it suffer from useless hold of fruitless knowledge, nor it is a *Vikalp* of the object born of verbal knowledge. It is confined up to inanimate body only. It is limited up to the physical areas of the animate beings which really does not exist. This is the sleep state of the propensities or the modifications.

Lord Krishna says in the Geeta, “*Pravittim cha nivrittim cha jana na vidurasurah. Na saucham napi chacharo na satyam teshu vidyatey.*” (प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः। न शौचं नापि चाचारो न सत्यं तेषु विद्यते।।) [16/7]- O Arjun! Those who are of demonic nature do not know how to perform righteous actions and how to avoid the unrighteous deeds. They do not know to reject the improper, unworthy deeds. This dormant state is the sleep state of the propensities of mind. Lord Krishna has included it under the

category of demonic properties. Now let us examine the *Praman Vritti*:

Pratyakshanumanagamah pramanani. (7)

(प्रत्यक्षानुमानागमाः प्रमाणानि॥७॥)

Praman (proof or evidence) is of three kinds- 1. Direct or evident or legible (*Pratyaksh*), 2. Inference or supposition (*Anuman*), 3. Scriptural or of traditional precepts (*Aagam*). *Pratyaksh* means that which is tangible or visible. Visibility confirms and creates faith. But this is not limited up to only this extent. The sensuous experiences are also *Pratyaksh* or direct.

Anuman (inference or supposition)- Once I was sleeping at night on a rock in the Anusuiya Ashram. I felt as if a cold string or cord was creeping on my abdomen. My sleep was broken. I felt it as cold as ice, a moving cord or a row! I guessed it could be a snake. Gradually I stopped feeling its cold touch. When I put on the torch I found it to be really a snake. The eyes had not seen it but the touch of it created the visual effect. Inference became tangible or actualized.

Wild animals identify the smell of a lion from the distance of a mile and by creating a sound like 'Chik-Pik' alert their herds. Even *Kols* and *Bheels* (aboriginals) catch the smell of a lion from the distance of a kilometer. They either move to opposite direction or climb on a tree to save themselves. The moment the nostrils catch the smell *Anuman* or the process of inference starts.

The third testimony or proof (*Praman*) is *Aagam* the traditional lore. The direct meeting with some genuine saint, his words and his closeness is known as *Aagam*. The moment one finds the testimony, conceptions start taking shape. If they are God-prone, they are known as *Aklishti*, but if they flow downward towards worldly involvements they are known as *Klishti*. *Praman* or testimony activates the thoughts or concepts. The first *Vritti* (concept) is *Viparyay*:

Viparyayo mithyagyanamatadrup-pratishtham. (8)

(विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥८॥)

Viparyay means false knowledge about anything, it is not connected with reality. Attachment with non-existent objects is *Viparyay*. Lord Krishna says, "O Arjun! Persons of demonic qualities think about their accumulated wealth and always plan to multiply it. They feel proud about their large family, plan to conquer enemies, to perform *Yagya*, to give donations and earn name and fame. By such nourishings and plannings such men fall victim to countless insatiable desires. Such persons slowly fall in hell. They are prone to darkness. Such desires are cent percent *Klisht* but if they happen to find *Praman* by meeting some genuine saint and a sage, this *Klisht* tendency turns instantly towards *Aklisht*. The nature of Valmiki, Angulimal and the like turned new leaf merely after meeting noble and saintly persons. By sheer contacts with revered Paramhansji Maharaj one of the gangs of the dacoits and robbers of the region of Anusuiya Ashram found themselves transformed. Their nature changed. The gang leader became a saint.

The second *Vritti* is *Vikalp*:

Shabdgyananupati vastushunyo vikalpah. (9)

(शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥)

The knowledge which is received through sound or words in the absence of the object connected with it is known as *Vikalp*. In the forty second maxim of this very chapter it is mentioned that— '*Tatra shabdarthgyanvikalpaih sankirna savitarka samapattih.*' (तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ।) The trance (*Samadhi*) attained through the word, its meaning and comprehension is *Savitark* and well reasoned. But merely by hearing any word and understanding its meaning alone one does not attain *Samadhi* (trance). Vibhishan came to the shelter of Ram,

placed his submissions but the ministers there doubted his intentions and expressed their suspicion in the following words—**'Kamroop Kehin Karan Aaya.'** (कामरूप केहिं कारन आया।) The word is here, the meaning is also present and accordingly preparations to arrest Vibhishan are also made. but none could attain *Samadhi* (trance).

Actually the word is of spiritual perception which blooms in a deserving disciple through the directions of a self realised *Sadguru* (Preceptor). The stimulus which is received after the contact of the viewer with the view, subsides when its purpose is fulfilled. The purpose of the view is to provide itself to the self the gratification and liberation. When this aim is achieved the contact of the viewer and the view is over. The way the sentient viewer (*Drashta*) directs the liberating views or explains them, is called the word. When the operations of the mind work under the guidance of the 'Word' it is known as *Vikalp*. Here the object is not the Supreme Being itself but it is its other alternative (*Vikalp*) "**Satya vastu hai aatma, mithya jagat pasar.**" (सत्य वस्तु है आत्मा, मिथ्या जगत् पसार।) *Satya* or the truth is never absent, it is eternally present. So the soul alone is the truth and it is eternal. Similarly an object is not the Supreme Being but it is His alternative. This is known as *Vikalp Vritti* (Alternative axis). This alternative axis is *Aklisht* but on account of wrong associations and on getting *Praman* (Proof) it moves towards *Kleshas* (afflictions). "**Shringi ki bhringi kari dari, Parasar ke udar vidar.**" (शृंगी की भृंगी करि डारी, पाराशर के उदर विदार।)

Revered Maharaj Ji had perceived in his spiritual experience that he was saint in his several past births also. In his last birth he was about to attain liberation from the cycles of births and deaths but for his desires to taste the reality of married life and his wishes to know how some saints felt intoxicated after smoking *Ganja*. On account of this slight slip of his mind he had to take one more

birth. Although Maharaj Ji was in the state of *Aklisht*, still slight lapse of his mind landed him in the ditch of *Klisht Vritti*. The Mahapurushas have laid great stress on 'word':

Shabd bina shruti andhari, kaho kahan laun jay.

Dwar na pave shabd ka, phir phir bhatka khay.

(शब्द बिना श्रुति आँधरी, कहो कहाँ लौं जाय।

द्वार न पावे शब्द का, फिर फिर भटका खाय।।) - *Kabir*

The mind's eye which is fixed in contemplation without *Shabd* (word) is blind. Without *Shabd Shruties* can not be apprehended. It is as futile as intellectual kite flying. One is bound to fumble in dark without the help of *Shabd*. Without the help of *Shabd Bhajan* cannot be activated. If the true Knowledge of *Shabd* could not be achieved and if it could not be translated into action, one would go astray again and again. Even spiritual experience needs to be closely watched and read. God transmits the knowledge even without the help of symbols or physical idols and images. So this science is also to be read. "*Shabd gyananupati vastushunyo vikalpah.*" (शब्द ज्ञानानुपाती वस्तुशून्यो विकल्पः।) One is required to follow the directions of the *Isht* (adored God). The modification of mind born of the spiritual perception of the *Shabd*, whose subject is not the *Isht* but has it's *Vikalp*, is *Vikalp Vritti* (alternate modification).

Lord Ram addressing his younger brother Lakshman said, "Delusion (*Maya*) has two forms- *Vidya* and *Avidya* (knowledge and nescience). '*Ek dusht atishaya duhkh roopa. Ja bas jeev para bhavkoopa.*' (एक दुष्ट अतिशय दुःख रूपा। जा बस जीव परा भवकूपा।) Nescience is wicked and the source of all miseries, on account of it the *Jeev* (self) has fallen in the ditch of the world- '*Ek rachai jag gun bas jakey. Prabhu prerit nahin nij bal takey.*' (एक रचइ जग गुन बस जाके। प्रभु प्रेरित नहीं निज बल ताके।।) The other form of *Maya* (Delusion) is *Vidya* (Knowledge) which has power to control

all the three properties of the world '*Gun bas jakey*' but this knowledge is God inspired. If God does not inspire it, it has no force of itself so it is no *Vidya* (Knowledge) at all. Thus the modifications which move with the help of the viewer (*Drashta*) are known as *Vikalp Vritti*.

Such a *Vikalp Vritti* which by all means is *Aklisht* gets transformed into *Klisht* the moment heterogeneous elements appear. For example as the path of penance is arduous, so indulgence in lewdness is not forsaken. Merely raising cottage can never be taken as a great possession. Now the properties of slumber (*Nidra*) are described:

Abhavpratyayalambana vrittirnidra. (10)

(अभावप्रत्ययालम्बना वृत्तिर्निद्रा॥१०॥)

That which stands on the support of the sense of wants and cravings is the *Nidra Vritti* (disposition of slumber). It is neither related with the false knowledge of the world nor it is the knowledge born of *Shabd*, such a disposition is *Nidra*. This is the dormant state of the disposition (*Vritti*). In this state one is neither moving towards the material world nor towards his own self. The Maharshi has taken this also to be the dormant state of the disposition. This disposition (*Vritti*) is *Nidra* (slumber).

'Ya nisha sarvbhootanam tasyam jagarti sanyami.'

(या निशा सर्वभूतानां तस्यां जागर्ति संयमी॥) - **Geeta, 2/69**

Everybody is lying unconscious in the darkness of this world. This is the disposition of slumber. Generally people remain attached with the material world but persons of the dispositions of slumber remain not bound with the inertness of the matter also. Suppose there are two paths— one is well illumined, the other one is bathed in darkness but a man is passing through a footpath in the middle of the two ways placing one step on one way and the other step on the other one, looking sometimes this way, some

times the other way. This state is the disposition of slumber (*Nidra Vritti*), neither towards the world nor towards the self.

When I came to the shelter of Maharaj Ji, Maharaj Shri remarked, "Totally raw." It is a fact that I didn't know anything, it was total *Nidra Vritti*, neither the inertness of the world nor any knowledge of the divine path.

Such a *Nidra Vritti* would not last for ever. As soon as something is directly experienced and inference or supposition takes place, the *Vritti* becomes active. If something auspicious happened, *Aklisht Vritti* appears, if inauspicious comes this disposition turns into *Klisht* one. On meeting or seeing any person of worldly opulence desire for worldly success and material attainments overpowers the devotee and he craves for such things which are beyond his reach. Thus he is driven towards '*Mithya-Gyanam*' (false knowledge) spurring the *Klisht Vritti*. If he happened to meet any Mahapurush and thus get *Aagam Praman* (taking evidence) he turns towards God, then the *Aklisht* desires become active.

All the *Vrittis* (dispositions) sprouted on the ground of *Smriti* (memory).

Anubhoot vishayasampramoshah smritih. (11)

(अनुभूत विषयासम्प्रमोषः स्मृतिः॥११॥)

The reappearance of the images of the past happenings becomes possible through the disposition of memory (*Smriti Vritti*). In seventh maxim of *Kaivalya-Pad* Maharshi Patanjali says that the *Karmas* of a *Yogi* are *Ashukla* (dark) as well as *Akrishna* (bright) and spotless. Their *Karmas* create neither auspicious nor inauspicious *Sanskaras* because they are enjoying the state of their elevated self. But the *Karmas* of other persons are of three kinds—good, bad and mixed ones. The hinderance of birth, place and time stands between a living being and his *Sanskaras*. The

transformation of the mental dispositions into another form is a new birth. The change of physical body is also a kind of birth. There is no hinderance in the reappearance of *Sanskaras* despite such change of births of time and of place. They appear exactly at the right time because *Smriti* (memory) and *Sanskaras* both are same or identical. *Smriti* is that ground where *Sanskaras* are born. No doubt they appear on the ground of *Smriti* (memory) but a stage comes when the mind is subordinated. Under such conditions, '*Smritiparishuddhau swaroopshunyevarth matranirbhasa nirvitarka.*' (स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थ मात्रनिर्भासा निर्वितर्का ।।) [1/43] When the mind or dispositions of the mind become completely cleansed and the separate identity becomes zero and the goal becomes clear then it becomes *Nirvitark Samadhi*. The dispositions of the mind are completely purged. Neither good nor bad ideas find space to grow there. It is so because the mind or operations of the mind become zero. They do not exist. Even the last one of all the *Sanskaras* exhausts and subsides. In such a condition the mind is perfectly purged but it remains alive.

Smriti or memory is not any disposition. *Maharshi* in order to explain *Vrittis* (dispositions) has divided them into five ways. But of them this purged state of mind is such a ground where all the other dispositions are born, When the mind is perfectly purified and the goal alone remains as the final object to be attained, then the state of *Nirvitark Samadhi* comes.

Thus memory (mind) is the level where the past *Sanskaras* accumulated through times immemorial shoot forth. They could be *Klisht* as well as *Aklisht*.

Lord Shri Krishna says in *Srimadbhagawad-Geeta*: "I taught this never-decaying Yog in the beginning of the *Kalp* (era) to Sun. The sun transmitted it to his son *Manu* who stored it in his memory. This spiritual process has been going on since the earliest time. Till date the *Vrittis* or dispositions of the mind are of two kinds-

Divine and Demonic ones. The first one is *Aklisht* and it leads to the supreme goal, while the other one is known as *Klisht*; it leads to our downfall. It is known as *Shubh-Ashubh* (auspicious-inauspicious), *Pravitti Marg-Nivritti Marg*, *Sajateeya-Vijateeya*, *Vidya-Avidya*. *Vidya* which grants the supreme state, *Avidya* is that which throws in the whirlpool of worldliness. It is the same which is *Punyamayi-Papmayi Pravitti*, *Dharmkshetra-Kurukshetra*. All are synonymous. The terms went on placing and replacing one another in the course of time but the *Vrittis* (dispositions) everytime remain only two in number- one is prone to God, the other one leading to endless wanderings among countless *Yonis* (bodies). But Maharshi Patanjali in order to explain the movement of these *Vrittis* has approached them from five angles. How the *Vritti* is directed? Through evidence. On what level the *Vritti* off shoots? It shoots up on the level of *Smriti* (memory).

If it remains dormant, it means it is in sleep. What propels it to move on? and to what direction? If there is any restriction of the inertness of adverse knowledge then it is directed by the reversal of the situation (*Viparyaya*). The *Shabd* acquired on account of the conjunction of *Drasta* and *Drishya* and to move accordingly is *Vikalp* (option). In this way *Vrittis* have been underlined from different points of views so that the devotee might easily follow the steps of *Vrittis* and move accordingly.

How the *Vrittis* are calmed? How can they be curbed? He suggests the elementary ways:

Abhyas vairagyabhyam tannirodhah. (12)

(अभ्यास वैराग्याभ्यां तन्निरोधः॥१२॥)

The *Vrittis* could be controlled by practice and detachment. They are the first steps of *Sadhana*. They remain till the time of accomplishment. Let us see at first one of the two, *Abhyas* (Practice):

Tatra sthita yatnoabhyasah. (13)

(तत्र स्थितौ यत्नोऽभ्यासः॥१३॥)

Attempts which are made to stabilize the movements of the mind are known as *Abhyas* (Practice). The practice goes on till the ultimate control of the mind. So it should be carefully undertaken. The Maharshi says:

Sa tu deerghakalnairantaryasatkaraasevito dridhbhumih. (14)

(स तु दीर्घकालनैरन्तर्यसत्काराऽऽसेवितो दृढभूमिः॥१४॥)

Such practices get more and more grounded if they are made with firm faith. Lord Shri Krishna says in the Geeta- "*Sa nishchayen yoktvyo yogoanirvinn chetsa.*" (स निश्चयेन योक्तव्यो योगोऽनिर्विण्ण चेतसा॥) [6/23]. This Yog is to be practiced without getting bored. Only persons having patience succeed in Yog. Now see what is the nature of *Vairagya*:

Drishtanushravikavishayavitrishnasya vashikarsangya vairagyam. (15)

(दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्॥१५॥)

The feeling of detachment from all the known or heard sensuous objects of the world, even from the desires to enjoy heavenly pleasure, is called *Vairagya*. After mastering this sense of *Vairagya* - practice, the *Purush* (self) is realised. After the accomplishment of *Vairagya*- practice, another stage known as *Par-Vairagya* (super renunciation) comes:

Tatparam purushkhyateyrgunvaitrishnyam. (16)

(तत्परं पुरुषख्यातेर्गुणवैतृष्यम्॥१६॥)

When the seer gets established in his own real self, *Trishna* (avarice) which is a natural trait, gets dissolved and this stage is the pinnacle of *Vairagya* (renunciation). Lord Shri Krishna says in the Geeta: "*Rasvarjam rasoapyasya param drishtva nivartate.*" (रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥) [2/59] Even the attachment of the devotees who have withdrawn their senses from all the objects

are terminated after the realisation of God. When nothing better remains to be attained, what for the devotee should crave for? How is that *Purush* (God) whose knowledge has granted *Par-Vairagya* (super renunciation)? Describing the pre-stage of perfect knowledge he says:

Vitarkavicharanandasmitanugamatsampragyatah. (17)

(वितर्कविचारानन्दास्मितानुगमात्सम्प्रज्ञातः ॥१७॥)

The trance which is attained after reasoning, thought, delight and self-consciousness, is known as *Sampragyat*. Though the *Surat* (mind's eye) has become stable and Yog well comprehended, still reasoning goes on. He further says: '*Vitark badhane pratipaksh bhavanam.*' (वितर्क बाधने प्रतिपक्ष भावनम्।) Countering thoughts regarding the method of Yog, picking holes in it and apprehending it to be calamitous or harmful, hence tendency to escape from it, are adverse or contrary dispositions. Such reasonings go on emerging and efforts to mitigate them also run side by side. As soon as any solution is found delight as well as self-esteem are attained. The conjunction of *Prakriti* and *Purush* blesses a resolved mind and this stage is called stage of *Sampragyat* Yog. Now let us see the attainment:

Virampratyayabhyaspurvah sanskarsheshoanyah. (18)

(विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥)

When the act of reasoning and the feelings of delight, and self-consciousness are curbed and only the semblances of mental activities remain, then it is called a different kind of Yog: in other words it is *Asampragyat Samadhi*, it is of the state of *Kaivalya* which is very subtle, absolutely indescribable. After several births few Yogis like Lord Buddha reach this stage. Kag-Bhushundi after thousand births attained this state in the final one. The last birth of the Guru Maharaj Ji was also the final birth. Jad-Bharat, Shukdev, Dhruv, Lord Shri Krishna and the like were such Mahapurushas

who were blessed with the state of perfection since birth. Such Mahapurushas quickly accomplish Yog, because:

Bhavpratyayo videhprakritilayanam. (19)

(भवप्रत्ययो विदेहप्रकृतिलयानाम्॥१९॥)

On account of regular *Bhajan* (worship) they become free from the body-consciousness, their *Prakriti* (material nature) gets submerged. They take simply a birth which becomes the medium of their Yogic attainments. *Bhajan* or worship plays no special role. In other words '*Bhav Pratyaya*' alone is the cause of their Yogic attainment. '*Bhav Pratyaya*' means 'taking birth'. Shukdev, Krishna, Dhruv and the like have been such Yogis. They took the birth and instantly *Siddhis* (super-natural powers) became active. They had already completed their quota of *Bhajan*. So their taking birth alone became the means of their ultimate achievements.

Dhruv asked, "Lord! It is said that after the repeated penance of crores of years, you get pleased and then grant realisation, but I attained it by little efforts, why such a grace?" The Lord replied, "It is so because you had been performing *Bhajan* since several past births. Look to that mountain which has heaps of skeletons. They are all yours. You performed your *Bhajan* on that rock. At this very place your body fell. Your present birth is the birth of attainment. Only six months were short for attainment which you have now completed. Now you have attained the Eternal Place."

In the 'Mahabharat' there is a reference that Lord Shri Krishna had remained absorbed in constant contemplation and meditation during his last ten births. He came to be known as incarnations of Vishnu, Vaman, Narayan and so on and so forth but he could not get perfection. In his present birth O king! He is with you as Supreme Being, victory would be yours. This was revealed to me by Narad." Arjun said so while consoling Yudhisthir. Infact from the very moment of his birth supernatural

powers revealed themselves. His *Bhajan* was very little to be performed. He performed meditation only for three days in Badrikashram very early in the morning. Thus Shri Krishna was a '*Bhav Pratyaya Yogi*'. '*Bhav*' means physical body. His birth was only a medium to get perfection, it was not any kind of *Sadhan* or means.

"Bahirkalpita vrittirmahavideha tatah prakashavarankshayah." (बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ।) [3/43] When the operations of mind flow unhindered without the play of imagination of worldly objects, it is known as 'Mahavidehavastha' (super state of being beyond physical consciousness). In such a state the curtain lying between the enlightened, all perceiving soul and you drops down. If physical body of such a devotee falls down or if he breaths his last, his next birth becomes the medium of the attainment of his perfection. Then *Bhav Pratyaya*- rebirth is the only agency to attain the accomplishment, not his *Sadhana* (spiritual practices). His time of *Sadhana* is up. *Sadhana* has already been completed. How the Yog of other devotees gets accomplishment? He explains thus:

Shraddhaviryasmritisamadhipragyapurvak itaresham. (20)

(श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥)

The Yog of other devotees is accomplished through the sublimation of mind, faith, virility or vigor, recollections or retrospections and *Samadhi* (trance) by intelligently pursuing the path step by step. Faith in God is the most important. Lord Shri Krishna says that *Havan* (fire-sacrifices). Donations, spiritual efforts made without faith all go waste. Therefore:

Shraddhavanllabhate gyanam tatparah sanyatendriyah. Gyanam labdhva param shantimachirenadhigachchhti.

(श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥) - *Geeta, 4/39*

O Arjun! Only those who have firm faith, who have restrained their senses and who are fully devoted attain that knowledge after knowing which nothing remains to be known. So faith is the most needed requirement for a spiritual devotee. Nothing can be attained without faith and the faith should be only in God. The Maharshi would delineate the nature of God in the twenty fourth maxim of this very chapter. After faith the second requirement is steady-mind. A devotee should engage himself in *Sadhana* bravely. Even the least hurdle should not deter him. With the firmness of Meera, Dhruv or Prahlad it is to be undertaken. The devotee should always keep the goal in view. Eternal vigilance is to be kept. The mind's eye (*Surat*) should be fixed on the goal even while eating and drinking, standing and sitting all the time your mind should not deviate to enjoy the taste or other sensual pleasures. The intellect which catches the divine intimations and directions is called *Pragya* (discernment). The Yog is accomplished by following step by step the process intelligently. There are several standards of devotees who pursue the path with total faith virility and unerring recollections.

Tivrasamveganamasannah. (21)

(तीव्रसंवेगानामासन्नः ॥२१॥)

They whose speed of *Sadhan* (practices) is fast, master it soon. They who remain undetered in over-powering the obstacles of the path of *Sadhana*, quickly control their mind. The frequency of *Sadhana* too is a major factor in deciding the time of accomplishment:

Mridumadhyadhimatratvat tatoapi visheshah. (22)

(मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥२२॥)

The period of accomplishment varies on account of slow, medium and fast speed of *Sadhana* of the Yogis. The time of accomplishment is delayed or accelerated accordingly. In some

devotees the force of *Sanskaras* might be very strong; in others it might be feeble. So the time for attaining the goal might be rapid or delayed.

Lord Buddha was performing *Bhajan* in Bodh-Gaya. Five *Bhikshus* also were engaged in *Sadhana* near him. Once they saw Buddha taking meals. They thought that he was still attached with his physical body. So they quit his company and went to Sarnath for performing their penance. Meanwhile Buddha got enlightenment. He was divinely directed to uplift those who were still lagging behind. Tathagat directly reached the place where all the five *Bhikshus* were living.

The *Bhikshus* saw Gautam from a distance and decided not to salute him, nor to wash his feet. But no sooner Tathagat reached there than they stood up. Some of them took up the towel, some offered water, some managed the *Aasan* (seat) and some of them washed his feet. Tathagat got seated. The said *Bhikshus* put some questions. Buddha started his sermon. One of them instantly attained enlightenment, the second one got *Kaivalya* after fourteen days. The third one who followed his precepts got supreme *Naishkarmya Siddhi* after two months. All of them put in the equal *Sadhana* but the period of their attainment varied. So there is difference of time in the attainment of even those who have strong impetus. Now I would tell you what to practice?

.At first the Maharshi said that the *Vairagya* (detachment) and *Abhyas* (practice) without being bored becomes well-grounded if they are thoroughly and regularly pursued . They quieten and allay the meanderings of the mind. But he did not tell where to hang the mind during the practice? From where to start? He says:

Iswarpranidhanadva. (23)

(ईश्वरप्रणिधानाद्वा॥२३॥)

By surrender to God *Samadhi* can be mastered very soon.

But we have not seen God. What is his nature? How does He look? At this he says:

***Kleshkarmvipakashayairaparamrishtah purushvishesh
iswarah. (24)***

(क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः॥२४॥)

He who is beyond *Klesh* (afflictions), *Karm* (action), *Vipak* (consequences of action) and *Aashaya* (intent or design), who is not the least concerned with them, is '*Aparamrishtah*' (अपरामृष्टः)-completely non-involved, above them and excelling all human beings. Such a *Purush* is *Ishwar*. This is how He can be defined? The worldly persons are bound by *Klesh*, *Karm*, accumulation of *Karm* and their motives. He who is above all of these maladies is '*Purush Vishesh Ishwar*' (Supreme God). *Klesh* or *Avidya*, feeling of self esteem and its consequences, attachments, love and hatred are the causes of human miseries. But God is above all of them, above all the results of good or bad karms and passions thereof. Such is *Ishwar*. Let us see his peculiarities:

Tatra niratisayam sarvagyaabeejam. (25)

(तत्र निरतिशयं सर्वज्ञबीजम्॥२५॥)

Such a *Ishwar* or God is the cause of omniscience. He is the fountain of unlimited omniscience and source of a number of traits. Without any support He knows all the creatures, surveys and perceives all. Nothing remains to be known for Him. He is *Ishwar*:

Purveshamapi guruh kalenanavachchhedat. (26)

(पूर्वेषामपि गुरुः कालेनानवच्छेदात्॥२६॥)

That God is the *Guru* of all the *Gurus* of the past. He is timeless. He is the essence of *Guruism* present in all the *Gurus* of this creation. He is beyond Time. Lord Shri Krishna says in the Geeta that God is '*Gurugariyan*' (गुरुर्गरीयान्)- Supreme *Guru* of all the *Gurus* (teachers). How to call such a God? What is his nomenclature?

Tasya vachakah pranavah. (27)

(तस्य वाचकः प्रणवः॥२७॥)

The calling name of this God is 'OM'. The three words- 'OM', 'Tat' and 'Sat' which occur in the 23rd *Shloka* of the seventeenth chapter of the *Geeta* denote the Supreme Being and remind us of Him. The *Yagya*, the *Vedas* and the *Brahman* were drawn from 'OM'; '**Omityekaksharam Brahm**' (ओमित्येकाक्षरं ब्रह्म) *OM* denotes eternal, everlasting *Brahm*. God is known as '*Pranav*' because He moves through the breath (*Pran*). *Pranav* and *OM* are synonyms.

Tajjapastdardhbbhavanam. (28)

(तज्जपस्तदर्थभावनम्॥२८॥)

Chanting *OM* and meditation of God as its inherent form is called '*Ishwar Pranidhan*'. It is already explained earlier that practice without getting bored should be made reverentially and continuously but what to do in practice, has not been mentioned. The Maharshi makes it clear that one should chant. *OM* and meditate on God as delineated in its inherent meaning. Faith in Him is to be made firm. But the problem is that we have not seen God, then how to contemplate on Him? In the beginning contemplation is done faithfully, thereafter gradually God lets us know who was our *Sadguru*. So it should be very clear that meditation is to be done on *Sadguru*. *Sadguru* is the manifested form of God, God who is personified as a man. In 9/11 chapter of the *Geeta* Lord Shri Krishna says, "I have touched the ultimate Reality, and I am submerged in its consciousness but I am human body based." This is the real form of *Sadguru*. After getting clearer vision of *Sadguru*, *Dhyan* becomes deeper and deeper.

**The Abode of God and Ways to Attain Him According to
Lord Shri Krishna:**

Iswarah sarvabhutanam hriddeshearjun tishthati.(ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।) - *Geeta, 18/61*

O Arjun! God inhabits the heart of all the living beings. If He is so close, why then people do not see Him? Lord Krishna replies that on account of *Maya* (delusion), people get distracted; so they fail to see Him. In whose refuge should we go? The Lord replies in the next *Shlok*- "*Tamev sharanam gachchha sarvabhaven bharat. Tatprasadatparam shantim sthanam prapsyasi Shashwatam.*" (तमेव शरणं गच्छ सर्वभावेन भारत। तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥) **Geeta, 18/62** - "Arjun! You take the shelter of God who is present in your heart; go to Him whole heartedly. If your faith is divided among various gods and goddesses, your devotion would never be singular, it would fritter away. So whole heartedly you should go to God, who is in your heart? Generally it is very difficult to break the shackles of customary beliefs. If you succeed in breaking them away and take the shelter of one God, what is the gain? '*Tatprasadatparam shantim*' (तत्प्रसादात्परां शान्तिं)- By His blessings you would attain supreme peace and would get that place which is permanent and eternal. You would be everlasting and immortal. This is known as *Akshaya Dham* or *Kaivalya Pad*.

But the problem is that we have not seen God who inhabits our heart, how to take his refuge? What is the technique? In the next *Shlok* Lord Krishna says, "Arjun! Now you listen to my most mystical words:

Manmana bhav madbhakto madyaji mam namskuru.

Mamevaishyasi satyam tey pratijane priyoasi mey.

(मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥) - **Geeta, 18/65**

Arjun! You concentrate on Me, salute Me and become My singular devotee, I speak truth, you would live in Me.

Sarvadharmanparityajya mamekam sharanam vraj.

Aham twa sarvapapebhyo mokshyishyami ma shuchah.

(सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ॥

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥) - *Geeta, 18/66*

Arjun! Renounce all the *Dharmas* and take My shelter. I would free you from all the sins. Do not grieve.

The Lord has narrated that God inhabits the heart in the above two *Shlokas* and directs to go to his shelter. In other two *Shlokas* after them he says, "No, don't care for all the *Dharmas* and come to my shelter alone." But the problem is that mind is one. What should be done? Should the total mind be surrendered to God who is in the heart or should it accept the refuge of Krishna who is physically present before Arjun?

The solution is very simple. If one wishes to attain God present in the heart one has to go to the shelter of Sadguru who is physically available and who is an enlightened soul. Lord Krishna said, '*Manushim tanumashritam*' (मानुषीं तनुमाश्रितम्) *Geeta, 9/11*- Although I am placed in the Absolute Being after perceiving Him, still I am circumscribed by human body. The corporeal body is the base or foundation. The Lord now tells the technique, says:

Yadaksharam vedvido vadanti

Vishanti yadyatayo vitragah.

Yadichchhnto brahmacharyam charanti

Tatte padam sangrahen pravakshye.

(यदक्षरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं संग्रहेण प्रवक्ष्ये ॥) - *Geeta, 8/11*

The Supreme Being who is described by the enlightened Mahapurushas as everlasting, with whom the dispassionate saints merge, whom the saints who pursue strict celibacy love and adore, is now being described by Me in short.

Sarvadarani sanyamya mano hridi nirudhya cha.

Murdhnyadhayatmanah pranmasthanam yogdharanam.

(सर्वं द्वाराणि संयम्य मनो हृदि निरुध्य च।

मूर्ध्न्याधायान्मनः प्राणमास्थितो योगधारणाम्॥) - *Geeta*, 8/12

He who after restraining all the senses, after withdrawing all the passions, after fixing mind in the heart and after retaining the Yog-technique in the inner self,

Omityekaksharam brahm vyaharanmamanusmaran.

Yah prayati tyajandeham sa yati paramam gatim.

(ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।

यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥) - *Geeta*, 8/13

Chants OM, the symbol of eternal *Brahm* and meditates on My form and kicks off the body-consciousness, instantly attains the final goal. Here Shri Krishna emphatically says to go to the shelter of God who inhabits the heart in the form of effulgent light but we have never seen such a God, so how to go to his shelter? As a solution, he directs to come to his own shelter. Shri Krishna calls himself a *Sadguru*. Thus we come to conclusion that to attain God one should take the shelter of a self-enlightened *Sadguru*. *Sadguru* is a state of spiritual ennoblement, the contemplation of his feet alone is the way out.

The Lord says, “*Chaturvarnyam maya shrishtam.*” (चातुर्वर्ण्यं मया सृष्टम्) Arjun! It is I who has created the four *Varnas*. Has He divided human beings in four categories? The Lord says, “No. ‘*Gunakarm Vibhagashah*’ (गुणकर्म विभागशः) I have divided *Karmas* on the basis of their attributes. *Gun* or attribute is a standard or a weighing device. *Gun*as are three in number- *Satwik*, *Rajas* and *Tamas*. If one is *Tamasik*, one would be idle and procrastinating, if one is *Rajasik*, one would be the victim of desires, if one is *Satwik*, one would quickly toe the line of retention and meditation. Thus Lord has divided *Karmas* on the basis of their attributes. The *Yog-Sidhi* (Yogic-technique) is *Yagya* (sacrifice), translating it into action is *Karm*. According to the *Geeta*, *Karm* is only contemplation and meditation. Since there is a fixed technique of

Yog, so it is called *Niyat-Karm*. *Niyat-Karm* has been divided into four parts— best, better, good and bad. “I am the doer but you take me to be non-doer since I am the unmanifested self.” You might say that Krishna is a manifested being and has a physical body, performs the act of division, so how can he be non-doer? As an answer to this doubt the Lord says:

Na mam karmani limpanti na me karmphale spriha.

Iti mam yoabhijanati karmbhirn sa badhyate.

(न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते॥) - *Geeta, 4/14*

Arjun! *Karmas* do not engross Me because I am not attached with the results of the *Karmas*. Such *Karmas* lead to God. The realisation of God, His divine touch and his state is not different from Me, I am the same unmanifested form. The result of the *karmas* is not separate from Me. ‘*Iti mam yoabhijanati.*’ (इति मां योऽभिजानाति) Who ever knows me from this standpoint, he is also free from the bondage of *Karmas*,” whatever Krishna might have been - *Purushottam* (the best among men) or *Par-Brahm* (Supreme Being), His state is accessible to everyone.

The same thing has been reiterated by Maharshi Patanjali that *Pranav* denotes God, one should chant it comprehending its intrinsic real form, contemplate on God, who knows all, who is the *Guru* of all the *Gurus* and who is *Sadguru*. But there are some such physical obstacles which do not allow meditation so he says:

Tatah pratyakchetanadhigamoapyantarayabhavashch. (29)

(ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च॥२९॥)

By the practice of chanting the name (*OM*) and meditation on God *Sadguru*, the obstacles are removed ‘*Antarayabhavah*’ (अन्तरायाभावः)– ‘*Antaraya*’ means obstructions. Then the nature of the self becomes clearly known. What kinds of obstacles are removed? He elaborates it as follows:

Vyadhistyansansayapramadalasyaviratibhrantidarshanalabdha-bhoomikatwanvasthanitwani chittavikshepasteyantarayah.(30)

(व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध-
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥)

Maladies or ailments, mental inertia, agnosticism, procrastination, indolence, fallacious conclusions, *Alabdh Bhumikatwa* and *Anavasthanitwa* are nine mental hurdles, inner obstructions. Despite the absence of external wrong associations, they disturb the devotees from inside. Consequently one does not feel interested in *Sadhana*. The first among all the obstacles is ailment or diseases. If the body is diseased, the mind gets affected resulting in the break down of contemplation, the second one is *Styan* or inertness of mind. Despite the will to perform *Sadhana* the devotee does not undertake it. *Samshaya* is doubt in the efficacy of one's own capability to pursue. *Sadhana* or in the consequent result of *Sadhana*, *Pramad* is frittering away time and energy in fruitless discussions and ignoring the Yogic performance. *Aalasya* or indolence occurs on account of the heavy weight of the body or gloominess of the mind. The practice of the chanting of name and meditation is relinquished. Indolence is caused by over-eating or constipation also— "*Aalasya nidra jamuhai, teeno kal ke bhai.*" (आलस्य निद्रा जमुहाई, तीनों काल के भाई।) In order to protect themselves from indolence the Mahatmas take little food, little sleep, and remain ever vigilant. Sometimes while performing *Bhajan*, passions appear to be preferable and *Vairagya* (renunciation) starts appearing to be meaningless. This is *Avirati* or disenchantedness, taking the practice of Yog and its result to be fallacious is *Bhranti-Darshan* or drawing fallacious conclusions. Failing to attain stability in Yogic attainments and equanimity despite Yogic *Sadhana* is called *Alabdhbhoomikatwa*. This kills the zeal of the devotee. If the mind does not stay in any state attained by Yog-*Sadhan*, it is called *Anavasthanitwa Antaraya*. All such hurdles

are removed by regular meditation-contemplation. There are five more hurdles which are concomitant to the above ones:

***Duhkhdaurmanasyangamejayatwashwasprashwasa
vikshepasahbhuvah. (31)***

(दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः॥३१॥)

Duhkh (sorrow), *Man Ka Kshobh* (mental agony), *Angon Mein Kampan* (tremblings of the limbs). irregular inhalation and exhalation of breath are the five more hurdles which follow the above mentioned nine hurdles. *Duhkh* (sorrow) is of three kinds-corporeal (*Daihiik*), divine (*Daivik*) and material (*Bhautik*), Distraction of mind from contemplation on account of corporeal maladies is *Daihiik Duhkh*, for example wind trouble, neurological deceases etc. Corporeal deceases and mental inequilibrium born of passions occur due to corporeal afflictions. Earthquakes, deluges excessive rain falls, draught, excessive heat or cold etc. are *Daivik* (natural or divine calamities), The harm caused by inanimate, animate and immovable beings is material sorrow. Mahavir was performing *Bhajan*, a herdsman appeared and nailed a sharp piece of *Kush* (a kind of sharp wild grass) into his ears.

Some devotees are found to be complaining that "This gentleman harbors hatred against me." But you should remember that you are there to perform *Bhajan* not to deposit different reactions of others. Gloominess of mind, anguish and annoyance happen on account of animosity. Sudden trembling of limbs is break down of nerves. The moment surat becomes stable and the mind becomes thoughtless, the body experiences a jerk, the devotee flips and might fall right or left or to any side. Warning us to be alert, Reverend Maharaj Ji directed that the seat of *Sadhana* should neither be very high nor very low. On account such nervous tremblings and other hurdles performance of all the parts of Yog becomes difficult. The mind becomes gloomy, depressed on account of the occurrence of any fault in the execution of any part

of Yog. Sudden exhalation of breath is also a co-deflection of Yog. For example, sudden unintentional expression of whatever the devotee has learnt is the deflection of exhalation, Preaching by an unauthorized person is such a misadventure, similarly when a devotee starts indulging in fruitless thoughts he does it so on account of deflections regarding breathing and the attack of external thoughts on the *Sadhak*. Hurdles of such kinds repeatedly go on agitating the mind of the devotee. The Maharshi now throws light on the methods of allaying the impediments:

Tatpratishedharthamektattwabhyasah. (32)

(तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः॥३२॥)

He directs the devotees to concentrate their mind either on the name or on the form and try to keep it steady again and again. They should not fix their mind sometimes on name and sometimes on form. Where the mind feels interested, there it should be fixed. One should practice to increase the time of concentration. By doing so the mind becomes tranquil and gets ready for *Bhajan*. The devotee performs Bhajan while living in this world and often encounters good or bad persons too. Now he tells us how to remain unaffected from their conduct:

Matreekarunamuditopekshanam sukhduhkhpunyapunya-vishayanam bhavanatashchittaprasadanam. (33)

(मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्॥३३॥)

By harbouring the feelings of friendliness or mercy or happiness or indifference towards critics or adversaries, the mind becomes clean. Attachments, annoyance, envy, infatuation, jealousy, hatred are the dirt of the mind. '*Raag rog irisha mad mohu. Jani sapanehu inake vash hohu.*' ('राग रोग इरिषा मद मोहू। जनि सपनेहु इनके वश होहू।') Attachment with anything is *Raag*. The habit of finding fault with others is *Asooya*. The Maharshi suggests to have the feeling of friendliness towards those who are happy

persons for expelling the dirt from mind. The Geeta (5/21) says that persons detached from worldly objects are blessed with the spiritual bliss. Such a person enjoys the everlasting bliss born of the communion with God. Who is blessed with such a bliss? He, who is detached from the worldly objects and worldly pleasures, should be loved because it is helpful for *Sadhana*. Such persons are persons who enjoy the eternal bliss of the communion with God. Who can enjoy such a bliss? It is he who is detached from enjoyments of external objects. By remaining friendly with such blissful persons, the devotee gets help in *Sadhana*. In the eyes of every enlightened person there is only one kind of delight – delight which issues from the devotion of God. It is mentioned in the Ramcharitmanas:

Shruti puran sab granth kahahin.

Raghupati bhagati bina sukh nahin.

(श्रुति पुरान सब ग्रन्थ कहाहीं। रघुपति भगति बिना सुख नाही॥)

Him tey anal pragat varoo hoee.

Vimukh Ram sukh pav na koe.

(हिम ते अनल प्रगट वरू होई। विमुख राम सुख पाव न कोई॥)

By the feeling of friendliness towards devout persons sublimation of mind becomes easier because whatever one gets from their company, that is the result of their *Sadhana*. Similarly there should be feelings of kindness or mercy for those who are stuck in worldliness and hence are in distress. One should not hate them. '*Daya bin sant kasaee. Daya karee to aafat aae.*' (दया बिन सन्त कसाई। दया करी तो आफत आई।) Sita out of kindness gave alms to Ravan, so she had to go to Lanka. Display of kindness is meant for a devotee who has attained some spiritual state. Before this state he is ordained to remain engaged in continuous contemplation. A saint by nature is kind. The devotees should have the feelings of compassion for those who are in woe. There is difference between simple feeling of compassion and prompt

readiness to remove the grief. One should act according to the directions of the *Isht* (adored god). The devotee must feel delighted in the company of virtuous persons. In the *Geeta* *Punya-karm* is nothing but the prescribed technique. One should feel elated in the company of him who performs *Niyat Karm* and think how God is graceful to him. He should appreciate that his technique was the real technique. So one should draw inspiration from him but should never imitate him or find fault with him. If perchance evil persons or fallen beings come in contact, one should be indifferent to their positive as well as negative qualities. '*Udaseen nit rahiya gosaeen. Khal parihariya svan ki nayeen.*' (उदासीन नित रहिय गोसाईं। खल परिहरिय स्वान की नाईं॥) Don't abandon him, be non-involved.

Nobody is bad, circumstances make him so. Don't receive anything from him. Such a thinking cleanses the mind. Other ways also have been suggested for the cleansing of mind:

Prachchhardanavidharanabhyam vaa pranasya. (34)

(प्रच्छर्दनविधारणाभ्यां वा प्राणस्य॥३४॥)

Breathing repeatedly also helps in stabilizing the mind. Breathe out and hold the breath there as long as you can. It should be repeated. This act after four or five times expels the polluted air out. The mind stops wavering during contemplation and gets more and more absorbed in *Bhajan*, *Jap* and meditation on the form. Another way to stabilize the mind has also been suggested by the Maharshi:

***Vishayavati vaa pravittirutpanna manasah
sthitinibandhanee.(35)***

(विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी॥३५॥)

If we get engrossed with the four objectives – Yog, sublimation of mind, freedom from the impediment, contemplation of name and the form, we would be free from the convulsions. If

our disposition is in tune with our objectives or goal, it helps in gathering the mind. After the elevation of the level of contemplation, divine help is automatically provided. This assistance also stabilizes the mind.

Vishoka vaa jyotishmatee. (36)

(विशोका वा ज्योतिष्मती॥३६॥)

God is the sole enlightened witness. On getting the *Darshan* of such a radiant being, the waves of the mind get subsided. The enthusiasm of the devotee increases after getting the favourable gesture of God. The *Darshan* removes the impediments and helps in securing the stability of mind:

Veetraagavishayam vaa chittam. (37)

(वीतरागविषयं वा चित्तम्॥३७॥)

By retaining the ways of living and the conduct of dispassionate Mahapurushas in the mind, one's mind becomes stable. By contemplating on the elevated state, ways of living and the attainments of such ennobled souls and by trying to mould our own lives according to them, one gets the mental equilibrium and the obstacles are removed. Dream is also a helpful device.

Swapnanidragyanalambanam vaa. (38)

(स्वप्ननिद्राज्ञानालम्बनं वा॥३८॥)

By seeking guidance from the dreams during sleep, one gets the mind stabilized. The impediments start subsiding. Revered Guru Maharaj Ji used to say that Yogi does not dream dreams. Whatever he sees, it is premonition, he sees even in dreams the way to grasp *Sadhana*. He sees what is the progress of *Klisht* and *Aklisht* leanings of the mind? Whatever one sees in sleep, it is directed by God. The mind which follows it moves towards stability.

Yathabhimatadhyanaadva. (39)

(यथाभिमतध्यानाद्वा॥३९॥)

Whatever has been said about the elimination of impediments, tranquil flow of mind, awakening of *Samadhi*, concentration of mind, should be kept in mind because it cleans it. Turning the circumstances towards *Sadhana*, fashioning the intent according to the *Sadhan* is '*Yathabhimat Dhyān*'.

Once when Arjun was in deep concentration, suddenly tinkling sound of music started jingling. When he raised his head he found Urvashi, the nymph of the heaven, the chief dancer of the world of gods present there. Everybody was moved by her beauty. But Arjun saw in her the motherly form. The intent, disorders or motives which were issued from her beautiful gestures and sweet words were annulled and reversed by Arjun and were turned towards his *Sadhana*. So he could look to her as a mother.

There was a saint performing *Sadhana* under the guidance of revered Maharaj Ji. One day he approached the Maharaj Ji to seek permission to set out for wanderings. After his repeated requests the Maharaj Ji indifferently permitted him. The said saint had not gone very far, soon he found small children of the village playing at a place. They by putting a stick in between their legs were playing the game of horse-riding. Suddenly one of them jumped and started uttering a rhyming verse:

Langada chinta chala risaya.

Nau din mein beeta bhar jaye.

Assee kos jamuna ka teer.

kai din mein pahucha vah veer.

(लंगड़ा चीटा चला रिसाय। नौ दिन में बीता भर जाय।।

अस्सी कोस जमुना का तीर। कै दिन में पहुँचा वह वीर।।)

On hearing it the saint started getting ill-omens. He enquired from God why he was getting ill-omens. Children out of playful and casual mood often utter such things. Were their utterances aimed at him? God resolved his problem by saying, "Yes! Your position is akin to this. Your *Vairagya* (renunciation) is lame, the

Yamuna symbolized as Yog, is far away. At present you are not eligible to move out.” So he came back. Maharaj Ji used to say, “Ho! If God becomes kind or favourable, he might issue forth his directions from anywhere, even from a tree or birds or human beings. He is omnipresent so he might speak from anywhere.” Thus whatever helps *Sadhana*, should be grasped and the devotee should continue to move onwards. The mind by doing so becomes clean, dirtless, and stable.

Lord Dattatreya received instructions from twenty four sources. Even in a python of heavy weight he found an imitable quality. He saw that somehow some creatures come near its mouth and become its items of food. Lord Dattatreya learnt from it that a *Sadhu* should not go door to door for his edibles. The python was not a teacher but even from it, the Lord Dattatreya learnt an enlightening lesson and put it into practice.

Paramanuparamamahattvantoasya vashikarah. (40)

(परमाणुपरममहत्त्वान्तोऽस्य वशीकारः॥४०॥)

Meditating thus the mind of a Yogi attains powers to concentrate from an atom to the subject of supreme value. His *Surat* becomes unwavering. Such is the quality of the conquered mind of a Yogi. When by practice the devotee completely attains the state of equanimity, he gets capability to hold his mind and fix it on the microcosm to macrocosm. This is the quality of the conquered mind of a Yogi. In the Geeta, the Lord says:

Yatha deepo nivatastho nengate sopama smritah.

(यथा दीपो निवातस्थो नैंगते सोपमा स्मृतः।) - *Geeta, 6/19*

Like the flame of a lamp at a windless place, the mind of a Yogi becomes stable and unwavering. This is the ideal simile to explain it. Neither good nor bad impulses, nor any internal thoughts nor external ones impregnate his mind. This is the definition of the conquered stable mind of a Yogi.

What is the system of *Sadhana* for a Yogi of such a state?

***Ksheenavritterabhijatasyeva manergaheetrighrahanagraheshu
tatsthatadanjanata samapattih. (41)***

(क्षीणवृत्तेरभिजातस्यैव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थितदञ्जनता समापत्तिः ॥४१॥)

When all the *Klisht* and *Aklisht* propensities of the mind of a Yogi are subdued, his consciousness corresponds to or becomes identical with the *Surat* (the eye of the mind) for ever with God or His name. It becomes just like the *Sphatic* jewel of very high order which assumes the same colour of the object before which it is placed. The perception of receiver, the act of receiving and the received is called *Sampragya* *Samadhi*. In it the devotee remains aware of his state or of his position and condition. Now he throws light on the next step:

***Tatra shabdarthgyanvikalpaih sankeerna savitarka
samapattih. (42)***

(तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥)

In the *Samapatti* or *Sampragya* *Samadhi*, there is a *Samadhi* known as *Savitark* *Samadhi* in which the mind is alloyed with the options of the word (*Shabd*), its purport, and perception.

People hear in this world a variety of words and try to draw their meaning or purport to achieve the knowledge of things but it does not lead to any sort of *Samadhi*. Infact when the viewer and the view get unified and the divine inspiration is granted by God, then it is called *Shabd* (word). Saint Kabir says:

Shabdai mara gir pada, shabd chhudaya raj.

Jin jin shabd vivekiya, tinh ke sar gayo kaj.

(शब्दै मारा गिर पड़ा, शब्द छुड़ाया राज।

जिन जिन शब्द विवेकिया, तिन्ह के सर गयो काज ॥)

The moment *Shabd* (word) or the divine inspiration is comprehended, the devotee becomes non-existent, and his identity

is dissolved. "I am the knower", "I do meditation."- such egoistic feelings drop down. The word is so powerful that people renounced their royal lives as trash and whoever thought over it, they achieved perfection, they crossed the barriers of life.

'Shabd Bina Shruti Aandhari' (शब्द बिना श्रुति आँधरी)- If anyone contemplates, and catches the form of the self, but without the inquiring scrutinizing word (divine inspiration), the *Surat* is blind:

Shabd bina shruti aandhari, kaho kahan laun jai.

Dwar na paye shabd ka, phir phir bhataka khaya.

(शब्द बिना श्रुति आँधरी, कहो कहाँ लौं जाय।

द्वार न पाये शब्द का, फिर-फिर भटका खाय।।)

If the source of the word has not been traced out, all the efforts of fixing the mind and manipulations of Yog turn fruitless, it might dash one down again and again. This is the divine pronouncement. Whatever vistas are transmitted by the viewer (God) Himself, they are aimed at consumption or use during *Sadhana* and they lead to salvation. *Shabd* (word) signifies the veritable vistas or panoramas and they are presented by the viewer. If the mind is tranquil, the word is seen or heard during contemplation. The scrutiny of such a word, its proper examination, efforts to know the meaning and obtain the knowledge, all together are known as *Savitark Samadhi* of the mind. At such a stage, no doubt God is not there, only *Sampragya Samadhi* exists, but the alternate presence of God is very well confirmed. Kabir says: **'Shabd So Preeti Kare So Pawe.'** (शब्द सो प्रीति करे सो पावे।). Its higher stage is *Nirvitark* state which he explains thus:

Smritiparishudhau swaroopashunyevarthamatranirbhasa nirvitarka. (43)

(स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का॥४३॥)

When the original nature of mind is reduced to zero and only the awareness of the goal remains in sight, then '*Smriti Parishudhau*' (स्मृति परिशुद्धौ)—the memory becomes undefiled, pure. Then it is the state of *Nirvitark Samadhi*. There is neither the Shabd nor its awareness. The *Chitt* becomes zero now who would hear and who would know? There is only the awareness of the goal because *Smriti* (memory) and *Sanskar* (imprints) become same. No *Sanskar* would sprout on the ground of the *Smriti* (memory). In the ninth maxim of *Kaivalya-Pad*, the Maharshi tells us that despite the change of birth and gap of time and place, *Sanskaras* are not changed or annulled. They appear at the right moment. But here the *Sanskaras* lose their roots, though seeds of *Sanskaras* remain alive because mind is alive. He throws light on the higher stage:

Etayaiv savichara cha sukshmaivishaya vyakhyata. (44)

(एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥)

By giving the explanation of *Savitark* and *Nirvitark* above, the *Samadhi* which is with thoughts and which is without them has been described in detail alongwith the subtle state of *Sadhana*. Now see what their results are:

Sukshmaivishayatvam chalingaparyavasananam. (45)

(सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥४५॥)

In such extremely subtle state of *Sadhana* '*Alinga paryavasananam*' (अलिङ्ग पर्यवसानम्)—even very subtle layers of nature (material nature) get fully removed. Now even nature can not agitate him:

Ta eva saveejah samadhih. (46)

(ता एव सबीजः समाधिः ॥४६॥)

The above mentioned *Savitark*, *Nirvitark*, *Savichar*, *Nirvichar Samadhi* despite being free from thoughts or despite

being *Nirvikalp* are not sterilized. The seed of the mind still exists, hence they are all potent to produce thoughts and are all '*Sabeej Samadhi*'. But of all the above mentioned four *Samadhis*, when *Nirvichar Samadhi* becomes undefiled:

Nirvicharavaisharadyeadhyatmaprasadah. (47)

(निर्विचारवैशारद्येऽध्यात्मप्रसादः॥४७॥)

When *Nirvichar Samadhi* becomes pure, a sort of spiritual magnificence starts flowing. All the glories and majestic qualities which the Eternal being possesses are all obtained by the Yogi. The full control of the soul is established. Now nothing remains to be obtained. No *Vibhuti* or glory or magnificence remains unattained by him. At such a time the intelligence of Yogi becomes *Ritambhara*:

Ritambhara tatra pragya. (48)

(ऋतम्भरा तत्र प्रज्ञा॥४८॥)

Then the intelligence (*Pragya*) of a yogi becomes *Ritambhara* which means his intelligence is linked, conjoined with Truth. Now it becomes capable of inhering the supreme reality, the Eternal being. After obtaining the spiritual fruits now only the supreme entity remains to be attained. This intelligence is different from ordinary intelligence. He says:

Shrutanumanapragyabhyamanyavishaya vishesharthtva. (49)

(श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्॥४९॥)

The nature of the *Ritambhara* intelligence is different from the intelligence gathered from hearsay or hypothetical informations. That which can not be comprehended through *Shrut* (hearsay) or *Anuman* (hypothetical ways) are comprehended by this *Pragya* (intelligence) because it carries specific signification or purport. It has the capability to hold God (*Vishesh Purush*). So the intelligence born after hearing anything or suppositions is

different from this super intelligence which is pure, undefiled. It's subject is also different, it holds the soul (viewer) which transcends matter.

Shrut:- merely on hearing about anything, no intelligence is possible. When our ears encounter with any sound, mental images, suppositions or hypothesis takes place on account of sensuous *Sanskaras* resulting in the cognition of the object. But this intelligence is different, it is of specific purport.

Shruti or *Surat* is the mind's eye. It receives everything – good or bad. With the stimulation of *Surat*, suppositions start taking place. But the standard of the *Ritambhara* intelligence is higher. It holds '*Purushvishesh ishwarah*' (पुरुषविशेष ईश्वरः). He reiterates the importance of *Ritambhara*:

Tajjah sanskaroanyasanskarapratibandhi. (50)

(तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी॥५०॥)

Such a *Ritambhara* intelligence controverts all other kinds of *Sanskaras*. Then the nature does not remain an obstacle. Now no *Sanskaras* can stand as an obstruction on the way of final attainment.

Tasyapi nirodhe sarvanirodhannirbeejah samadih. (51)

(तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः॥५१॥)

When the *Sanskaras* born of even *Ritambhara Pragma* subside at that time, *Nirbeej Samadhi* with all the restraints descends. When, on account of the influence of *Ritambhara Pragma*, all other *Sanskaras* are eliminated, the *Sanskaras* born of it (*Ritambhara Pragma*) become eligible to hold *Ishwar* (God) who eliminates even the last *Sanskar*. Thus *Nirbeej Samadhi* is attained. It is *Nirbeej* because no *Sanskaras* remain alive. This is known as *Kaivalya Pad* or *Kaivalya Samadhi*.

CONCLUSION

Maharshi Patanjali in the first chapter of Yog-Darshan—*Samadhi Pad* while delineating the Yog has said that Yog is a discipline. Who is to be disciplined? He answered— the modes of the mind. What one gets after disciplining them? The Maharshi replied – “Then the communion of the witnessing and the witnessed occurs.’ Was the communion not there before it? The Maharshi said, “Before it *Drasta* was only the echo of the modes of his mind, as the *Vrittis* so the *Drasta*.”

Modes or modifications of the mind are myriad. All the modes (*Vrittis*) come under two categories – *Klisht* and *Aklisht*. Some cause *Klesha* (afflictions), others free from them. They have been further divided into five parts – *Praman*, *Viprayaya*, *Vikalp*, *Nidra* and *Smriti*. *Praman* directs the *Vrittis*. *Praman* is of three kinds – *Pratyaksha*, the meeting with sages and *Anuman*. On the appearance of anything before the senses *Anuman* steps in and *Vritti* starts working or moving. If the *Praman* was born of *Avidya*, then the *Vritti* becomes *Klisht Vritti*. If the *Drasta* came across a sage or the happened to hear his words, the *Vritti* becomes *Aklisht*. *Praman* thus operates the *Vrittis*. The moment one gets *Praman*, *Vritti* become active.

Viparyaya is false perception and is born of *Avidya*. False perception is taken to be true on account of foolishness. *Vikalp* is information obtained through words. Here the object is absent but its alternative becomes tangible. This is operated by discernment (*Anubhava*). It is known as divine property also but if the *Praman* was opposite, it turns into a *Klisht-Vritti*. On the contrary if the *Praman* was spiritualizing, even this *Vritti* turns into *Aklisht-Vritti*. The fourth state of *Vritti* is *Nidra* (sleep or dormant state), which is not bound by the foolishness of false perception, nor is operated by perception or *Anubhava*. This *Vritti* is *Nidra* because it stands on the legs of dearth or negativity which neither earns homogenous

nor heterogeneous *Sanskaras*. Like a pendulum it moves from one side to another side. It does not know what is good and what is bad. *Smriti* is the fifth kind. All the *Vrittis* are recorded in memory, at the opportune moment they sprout up. The *Smriti* becomes cleansed after the cleansing of mind – '*Smritiparishudhau swaroopshoonye*.' (स्मृतिपरिशुद्धौ स्वरूपशून्ये) When there is only the inkling of the goal, in that state of *Samadhi*, all the *Vrittis* are silenced. Thus all the *Vrittis* fall under these very five categories and work sometimes actively, sometimes passively.

By regular practice and sense of renunciation, such *Vrittis* can be restrained. What to practice? '*Kleshkarmavipakashair-paramrithah purushvisheh ishwarah*.' (क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः १) God is the aim of spiritual practice. He is '*Pranav*'. Chant *OM* and meditate on God. This would remove the hurdles. Besides the *Naam* and *Roop*, the sublimation of mind which is our adopted goal, all those ways also could be adopted which do not create obstacles on the path of *Sadhana*, but help ennoblement. They could also be undertaken.

The Maharshi has suggested four or five such methods for example, taking directions from the instructions given through dreams or through the views (*Drishyas*), concentrating the mind on God who is all illumination, living in the contact of sages and saints etc. By such practices the Chitt or mind becomes as clean and transparent as crystal. *Pragya* (intelligence) becomes *Ritambhara*, capable to retain God (or *Purush Vishesh*). After enabling the devotee to realise the state of immortality, establishing the self in it, even the *Sanskaras* born of *Pragya* subside. This is *Kaivalya* or state of immortality, where death can not enter, where eternal bliss, eternal peace, eternal life prevails. Thus the *Samadhi Pad*, the first chapter ends.

!! Om Shri Paramatmane Namah !!

SECOND CHAPTER - SADHAN PAD

In the first chapter Maharshi, enunciates the Yog philosophy. He has said that *Vairagya* and practice are the two initial steps of *Sadhana*. If they are patiently pursued, the modifications or modes of mind subside. Explaining what to practice, he explained the nature of God, who is beyond any kind of afflictions and *Karmas*. Such a God is the *Guru* of all the *Gurus* and is omniscient. His name is *Pranav*, which is to be chanted along with His contemplation. This would remove the hurdles of the path of the *Yogi* paving way to *Samadhi*. He has also referred the auxiliary methods of *Samadhi* like instructions from dreams, contact or company of realised souls and their *Darshan*. He has advised to convert even adverse situations to suit the resolve of *Yog*. Still if one fails to take interest in meditation, or to do regular practice or to concentrate on the name and form, the Maharshi in the second chapter *Sadhan Pad* presents the complete methods of *Sadhan*. The eight parts of *Yog* described by him here are well-known.

At the outset Maharshi tells us the initial stage of *Sadhan*:

Tapah swadhyayeshwarpranidhanani kriyayogah. (1)

(तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः॥१॥)

Yog starts from penance (*Tap*), study of the self (*Swadhyaya*) and surrender to God (*Ishwar Pranidhan*). In the last chapter the Maharshi speaks of one God, surrender to one God and chanting of His name. Now in the present chapter he directs to turn all the senses including mind to the direction of *Isht* (God). He calls it *Tap* (penance). Self-study of mind is *Svadhyaya*. It is to be

examined how deep the mind got absorbed, how have I been successful in moulding my life according to the instructions of enlightened sages and what are the lapses in the *Sadhana*, examination in such ways is *Swadhyaya*. Total surrender to one God with all our thoughts, with all our *Karmas* (deeds) and with all our words is real surrender. After this the Yogic-process starts.

What is the use of such a *Kriya-Yog*? He answers:

Samadhibhavanarthah kleshtanookaranarthshcha. (2)

(समाधिभावनार्थः क्लेशतनूकरणार्थश्च॥२॥)

On account of such processes (*Kriyas*), faith in *Samadhi* gets rooted and the afflictions (*Kleshas*) become weaker. Which *Kleshas* become weaker? Maharshi answers:

Avidyasmitaragadveshabhiniveshah kleshah. (3)

(अविद्यास्मितारागद्वेषाभिनिवेशः क्लेशाः॥३॥)

They are five in number: 1. Nescience, 2. Self-identity, 3. Attachments, 4. Hatred, 5. Deliberations or ruminations (*Abhinivesh*). All the five *Kleshas* churn living beings in the whirlpool of the world: They cause great sufferings, birth and death. The nescience is the chief of all:

Avidya kshetramuttaresham

prasuptatanuvichchhinnodaranam. (4)

(अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्॥४॥)

Avidya or Nescience is the fertile field wherein other four *Kleshas* – *Asmita* (self-identity), *Raag* (attachment), *Dwesh* (hatred) and *Abhinivesh* grow and flourish. These *Kleshas* live in four conditions – *Prasupt* (dormant), *Tanu* (tenuous or dilute), *Vicchinn* (disjointed) and *Udar* (generous or magnificent). *Avidya* (nescience) is the root-cause of all other *Kleshas*. Even when all the four are eliminated, *Avidya* persists. *Kabir* reiterates the same truth in the following song:

Panch sakhee panchon gunavantee,

Panch mein sarabas ekai janee.

Balam sang soi gayee panchon janee.

(पाँच सखी पाँचों गुनवन्ती, पाँच में सबस एकै जनी।

बलम संग सोइ गई पाँचों जनी॥)

In their dormant (*Prasupt*) state the *Kleshas* remain inactive. It does not mean that they do not exist or have died forever. It means that they are not active. On getting the stimulus they might become active. There is a mythological reference. Devarshi Narad started his *Tap* in the cave of Himalayas. He was suffering the curse of Daksh that he would not stay at any place for more than two minutes. But on account of the effect of the remembrance of God, the curse got blunted. Indra, the king of gods, became nervous to see Narad's penance. So he employed the *Apsaras* (beautiful damsels of heaven) to deviate *Narad* from his penance by sensual allurements: '*Kam kala kachhu munihi na vyapi.*' (काम कला कछु मुनिहि न व्यापी।) but all failed. Lord Kaamdev declared Narad to be immuned from sensuality and lust. But it does not mean that he had conquered *Kaam* (lust) once for all. Actually that disorder was in dormant state. This disorder flourished and flashed suddenly when Narad happened to see the lines of fate on the palm of beautiful princess of Sundar Nagari, the kingdom of King Sheel Nidhi. The disorder was simply dormant, lying low under the surface.

Thus we see that the *Kleshas* sometimes lie low, their effect is tenuous (*Tanu*), weak or diluted on account of *Yog-Sadhana*. The grip or effect of these *Kleshas* are stronger on sensual persons in comparison to the *Sadhaks* (devotees).

The disjointed (*Vichchhinn*) state of *Kleshas* occurs when other *Kleshas* become active. For instance if some one is overpowered by *Raag* (attachment), *Dwesh* (hatred) remains

invisible or remains disjointed (*Vichchhinn*). It has not gone anywhere, but at that time it appears as if other *Kleshas* do not exist at all.

When a *Klesh* is in its full swing, that state is *Udar* (liberal) state of that *Klesh*. It decreases and disappears, after it is fulfilled, this is the *Udar* state or its liberal state.

What is the nature of *Avidya* (nescience), the root-cause of all these *Kleshas*?-

***Anityashuchiduhkhanatmsu nityashuchisukhatmkyatiravidya.*(5)**

(अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या॥५॥)

In *Avidya* mortal, impious miserable and unspiritual things appear to be immortal, pious, genial, pleasant and spiritual. '*Nitya vastu hai aatma, mithya jagat prasar.*' (नित्य वस्तु है आत्मा मिथ्या जगत् प्रसार।) *Purush* or soul is eternal entity. It is absolute, it views all. All the physical relations or connections in this world are mortal or ephemeral. To take this mortal world to be everlasting is *Avidya* or nescience.

Similarly taking things which are impious, causing miseries as pious and pleasing is *Avidya*. In this *Saakhi*, saint Kabir says:

Jhute sukh ko sukh kahe, manat hai man mod.

Jagat chabaina kaal ka, kuchh mukh mein kuchh god.

(झूठे सुख को सुख कहे, मानत है मन मोद।

जगत चबैना काल का, कुछ मुख में कुछ गोद॥)

Lord Shri Krishna in the Geeta said, "Arjun! It is only the soul which is permanent and true. The physical bodies of all the living beings are subject to decay. They do not have real existence. They are all forms of non-self." Despite this fact taking them to be eternal is *Avidya*. This is the cause of all kinds of trouble. Knowing well this truth cravings for worldly opulence and pleasures are nothing but *Avidya*.

To sum up people have accepted those things which are not Godly as God. Thus *Avidya* believes the ephemeral things to be eternal, impious things to be pious, sorrows as pleasures and non-self as real-self. Now he describes the nature of *Asmita* (self-esteem):

Drigdarshanshaktyorekatmtevasmita. (6)

(दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ ६ ॥)

In *Asmita* the viewer and the view are intermingled. In other words the viewer and the equipments like mind, intellect, consciousness and senses where the images or scenes appear get intermingled and become identical, it is *Asmita*. The viewer or the self is animate or conscious, whereas the equipments are inanimate lacking consciousness. The self of the viewer assumes himself to be mind, intellect, consciousness etc.:

Jad chetanhin granthi pari gae.

Jadapi mrisha chhootat kathinai. (Ramcharitmanas)

(जड़ चेतनहिं ग्रन्थि परि गई। जदपि मृषा छूटत कठिनई॥)

The amalgamation of the animate or conscious with the inanimate or the unconscious is known as *Klesh* of *Asmita*. Now let us see *Raag* (attachment):

Sukhanushayee raagah. (7)

(सुखानुशयी रागः ॥ ७ ॥)

The habit of the mind to chase the fantasy of joys is known as *Raag*. Wherever the joys or pleasures seem to be obtainable, a feeling of attachment is instantly born for it. This is also a kind of *Klesh*. The feeling of pleasure in things favourable and the desires to enjoy them forever is fascination. Such a fascination is *Raag* or attachment. This *Klesh* (*Raag*) goes hand in hand with the feelings of joys.

Now *Dwesh* should be examined:

Dukhanushayee dveshah. (8)

(दुःखानुशयी द्वेषः॥८॥)

Human mind is naturally against all those things which cause sorrows. This has been named as *Klesh*. In the Geeta Lord Shri Krishna says:

Indriasyendrisyarthē raagdveshau vyavasthitau.***Tayorṇ vashmagachchhetau hyasya paripanthinau.***

(इन्द्रियास्येन्द्रियार्थे रागद्वेषौ व्यवस्थितौ।

तयोर्न वशमागच्छेताु ह्यस्य परिपन्थिनौ॥) - *Geeta, 3/34*

Raag and *Dwesh* are ever-present in the senses and the enjoyments of sensuous objects. They are very tough enemies creating hurdles on the path of *Sadhana*. No one should be under their control. On account of the obstructions in the way of enjoyment of senses *Raag* and *Dwesh* (attachment and hatred) are born. If the enjoyment becomes easier, it causes *Raag*, but if there is any obstacle, it creates hatred. The devotee should be cautious against them. Now he tells about the nature of the last *Klesh* - *Abhinivesh*:

Swarsavahee vidushoapi tatharoodhoabhiniveshah. (9)

(स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः॥९॥)

Abhinivesh is attachment or too much fondness for the former place of residence. This is found among fools as well as intelligent persons alike as their innate nature. The natural attraction towards the place where we lived earlier is *Abhinivesh*. It enters in our breath and chases births after births. Worldly places are not our real homes. We have wrongly accepted them to be so:

Tavan ghar chetihe re bhai. Tohara aavagaman miti jayee.***Kah kabir nij ghar chalo, jahan kal nahin jaye.***

(तवन घर चेतिहे रे भाई। तोहरा आवागमन मिटि जाई॥

कह कबीर निज घर चलो। जहाँ काल नहीं जाय॥)

In the Geeta, Lord Shri Krishna says, "Arjun! '*Ishwarah sarvbhootanam hriddeshey arjun tishthati.*' (ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।). *Ishwar* or God inhabits the heart of all the living beings, take His refuge." Suppose someone kicks off the pre-dispositions and takes the refuge, then what? The Lord answers: '*Tatprasadatpara shantim sthanam prapsyasi shasvatam.*' (तत्प्रसादात्परा शान्तिं स्थानं प्राप्स्यसि शाश्वतम्।) [18/62]. You would be blessed with supreme peace as His grace. This is your real abode which is eternal, everlasting.

A devotee should always be cautious against the *Abhinivesh* which chases till the last moment of attainment. God had directed revered Gurudev when he was wandering from place to place to spend four months at Madhawapur and perform *Bhajan* (*Chaturmasya*) there. There the Maharaj Ji used to go for evening walk. One day when he was passing by a house, he felt attracted and drawn towards it. A strong desire overtook him to enter that house as if it belonged to him. When it repeatedly occurred, he expressed his desire to the Isht to know the reason of it. God informed him that during his last birth, he was born in that house and remained there for two and half months. That *Sanskar* was chasing him. His mother, who had given birth to him, was still alive. Maharaj Ji enquired from the devotees whether any child of two or two and half months old had died in that house. When the news of this enquiry spread in the village, an old lady came to Maharaj Ji. She wept and narrated the qualities of that child to him. But Maharaj Ji did not disclose the inklings which he had received during his spiritual experiences. The former places of habitation always attract the living beings in their later births. After the stillness of the modes of mind, in the *Nirbeej Samadhi*, this *Klesh* also subsides. But *Avidya* remains alive. It subsides when the nucleus (*Beej*) subsides.

Some persons take affections for and attachments with the physical body which is the adobe of self, and the fear of death to be *Abhinivesh*. But it is wrong. Creatures are journeying from one body to another. For how many bodies would they retain their affections and attachments? Lord Shri Krishna says in the Geeta, "Arjun! You simply talk like *Pandits*, but do not behave like them. *Pandits* do neither grieve for dead ones nor living ones. Like the different stages of the body – childhood, youth, adult and old age; death comes for the next change of body. Persons of steady mind do not feel infatuated by or attached with them. The Mahapurushas after freeing themselves from this fear alone could make advancements in *Yog-Sadhana*. Others grieve for their former abodes like fools. Even rational persons are not exceptions to it.

Te pratiprasavheyah sukshmah. (10)

(ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥)

The *Kleshas* which became thinned on account of *Kriya-Yog* beget only adverse disorders which are opposite to the path of self-realisation. Hence they are worth eliminating. What is the way to receive results opposed to *Klesh*? The Maharshi says:

Dhyanheyastadvrittyah. (11)

(ध्यानहेयास्तद्वृत्तयः ॥११॥)

All such dispositions which are connected with *Kleshas* are worth exterminating. In other words meditation is to be performed for repealing the *Kleshas*. In the second maxim of third chapter (*Pad*) method of meditation is worth observing. It is mentioned there that when the practice is made to fix up the mind at a point, when the modifications of the mind move conically without any diversion, it is *Dhyan*. All the *Kleshas* are to be removed through meditation because all the good and bad *Sanskaras* are the sources of sorrows:

Kleshmoolah karmasayo drishtadrishtjanmavedaneeyah. (12)

(क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः॥१२॥)

Till the root of *Klesh* is present, the *Sanskaras* of *Karm* in the present (*Drishht*) and in future (*Adrisht*); both the births are to be endured. What would be the kind of endurance? How do they appear?

Sati moole tadvipako jatyayurbhogah. (13)

(सति मूले तद्विपाको जात्यायुर्भोगाः॥१३॥)

Till the presence of the root of the *Klesh*, '*Tadvipakah*' (तद्विपाकः)– birth, rebirth and the sufferings are undergone and endured as a consequence of the accumulations of *Karm-Sanskaras*. Elaborating the nature of the consequences, Maharshi says:

Te hlaparitaap-phalah punyapunyahetutvat. (14)

(ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्॥१४॥)

They ensure birth, age, and suffering of joys and sorrows because they are caused by virtuous deeds and sinful deeds. The deeds which lead to spiritual perfection are virtuous and the deeds which lead to degeneration and fall are sinful. Since virtuous deeds are spurred by *Aklisht Karmas*, they ensure joys. Similarly sinful acts, spurred by *Klisht* inclinations, give pain and agony in return. For enlightened persons even the desire for joys causes sorrows:

Parinamatapsanskardukhairgynvrittivirodhachch dukhmev sarvam vivekinah. (15)

(परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः॥१५॥)

For rational persons all the fruits of the *Karmas* are the causes of sorrows. It is so because of the agonies inherent in everything caused by *Sanskaric* afflictions and the mutual contradictions of the inclinations of the three *Gunas* (*Sat, Raj, Tam*). All kinds of fruits of *Karmas* after the fulfillment cause sorrows. You may feel

yourself to be happy today but it is sure to be followed by the blows of grief and troubles. You would start grumbling and complaining why others have greater sources of enjoyments, why do I lack them? Such grumbings cause agony (*Taap-Dukh*). Unwillingly a man sometimes invites such agonies and sorrows. This is an instance of *Sanskar – Duhkh* (*Sanskaric* afflictions). '*Gunvritti-virodhachch*' (गुणवृत्तिविरोधाच्च)– Since the nature of *Sat, Raj, Tam*, the three *Gunas* (attributes) are mutually contradictory, they ensure antagonistic results. The *Satvik* disposition impels towards light, whereas *Tamsic* disposition pushes towards darkness. Thus the one creates hurdles in the way of the other. For this reason to rational persons all the fruits of the *Karmas* are miserable. So the *Kleshas* are to be exterminated. Lord Shri Krishna in the *Geeta* says:

Vishayendriya sanyogadyattadagreemritopamam.

Pariname vishmiv tatsukham rajasam smritam.

(विषयेन्द्रिय संयोगाद्यत्तदग्रेऽमृतोपमम्।

परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥) - *Geeta, 18/38*

The enjoyments drawn from the contact of senses with objects appear during the period of enjoyment as celestial but the result proves to be catastrophic. So such enjoyments are known as *Rajas*.

Thus it is evident from the above description that all the *Karmas* related with birth, life and actions of enjoyments are sources of our afflictions, so they are to be uprooted. This is our duty.

Heyam duhkhamanagatam. (16)

(हेयं दुःखमनागतम्॥१६॥)

The past deeds which produced bitter fruits are past. The fruits of the present deeds are being endured. But the afflictions or sorrows which are not present, which are yet to come, they are avoidable; '*Ab kal ki baat bana le re. Jo beetee beet gayee. Duniya*

kee reeti yahi.' (अब कल की बात बना ले रे। जो बीती बीत गई। दुनिया की रीति यही।), worthy to be destroyed. Now the question arises how to destroy it? What is the way out?

Drashtdrishyayoh sanyogo heyahetuh. (17)

(द्रष्टृदृश्ययोः संयोगो हेयहेतुः॥१७॥)

The conjunction or communion of the viewer (*Drashta*) with the view (*Drishya*) is the way out. Let us first understand *Drishya* (view):

Prakashkriyasthitisheelam bootendriyatmakam

bhogapavargartham drishyam. (18)

(प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्॥१८॥)

Whose nature is of light, who is functional, or operative, and who is a state, living beings and the senses are whose manifested form, whose aim is to offer experiences of enjoyments to the *Purush* and to pave way for salvation – Such is *Drishya* or the view. Light is present only in God. Darkness is inherent in matter. The purpose of the view (*Drishya*) is to lead to the inner divine light, to provide the perception of light, to activate for it, to engage in the *Yog-Sadhana*, and to smoothen the path of self-realisation. Living beings and the senses are whose manifestations. Whatever is visible in the creation is matter. With the help of matter and senses He is to be perceived. Their aim is to provide experiences of enjoyments (*Bhog*) and lead to salvation (*Moksha*). Such experiences or *Bhog* are not mundane: '*Ishtanbhogan hi vo deva.*' (इष्टान्भोगान् हि वो देवा) [3/12]. To provide experiences of bliss (*Bhog*) related with the *Isht* is the peculiarity of the view (*Drishya*). The *Drishya* aims at providing the facilities for the enjoyments desirable for you for your ennoblement. This is the purpose of *Drishya*. This is the food of God: '*Bhoktaram yagya tapasam sarvalok maheshwaram.*' (भोक्तारं यज्ञ तपसां सर्वलोक महेश्वरम्।) I eat or accept *Yagya*, *Tap*, *Swadhyay* and everything prone to the *Isht*.

Such is the food of God. Thus the aim of *Drishya* or view is to provide the food of *Sadhana* and lead to salvation. Had material nature alone been *Drishya*, how could it provide salvation? Nature or matter actually entraps creatures; freedom from its clutches is to be attained.

The word '*Drishya*' has been used here in the sense of divine inspiration issued by God who manifests Himself as glow or brightness. The nature of *Drishya* is light, action and state. Matter and senses are its manifested form. Any scene or view might spring from the matter or the living world in the spiritual experience which are absorbed by the senses. To make arrangements for *Yagya*, *Tap* etc. and to lead to salvation is the purpose of *Drishya*. How does *Drishya* take us to salvation? Maharshi Patanjali says:

Visheshavisheshlingmatralingani gunaparvani. (19)

(विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि॥१९॥)

Drishya operates in four ways – special, unspecial, symbolic and unsymbolic. God is special or typical: '*Purushvishesh ishwarah.*' (पुरुषविशेष ईश्वरः १) *Drishya* inspires for the perception of God who is *Vishesh* or typical. It rings the alarm also and alerts against the encircling darkness of *Avishesh* or matter. It awakens the devotee and impels him to make better spiritual efforts. It also helps in measuring the spiritual progress and make amendments whenever they are required. Sometimes by presenting directly the *Swaroop* (image of the self, *Ling-Matra*), sometimes it helps the comprehension of *Sadhana* indirectly (*Aling* or invisible way) like vibration of limbs, divine pronouncements (*Akashvani*) or mystical hints. It is God who does it. Sometimes even in the absence of any panorama (*Drishya*) spiritual guidance goes on coming. Such views or panoramas occur according to the force of attributes (*Gunas*).

It is mentioned in the *Ramcharitmans*:

Jagu pekhan tum dekhanihare.

Vidhi hari shambu nachavanihare.

Teu na janai maram tumhara.

Auru tumhahi ko jananihara.

(जगु पेखन तुम देखनिहारे। विधि हरि शंभु नचावनिहारे॥
तेउ न जानई मरम तुम्हारा। औरु तुम्हहि को जाननिहारा॥)

The world is *Drishya* (view), you are the viewer. The technique is the method which is the power of God, and which kindles the *Sadhana*. Hari is he who nurses all, Shambu annihilates the good and bad *Sanskaras* and grants the spiritual elevation. But God Himself controls and directs them. They are no doubt thus directed but even they do not understand His mystical performances. If they fail to understand, how others can comprehend them. In other words God is the charioteer, director. Now the nature of *Drashta* (viewer) is given below.

Drashta drishimatrah shuddhoapi pratyayanupashyah. (20)

(द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः॥२०॥)

Drashta symbolizes consciousness and knowledge, though pure and clean by nature, still it is guided by intellect. As are the modes of the intellect so are its forms. What does the *Drashta* do by seeing?

Tadarth ev drishyasatma. (21)

(तदर्थ एव दृश्यस्यात्मा॥२१॥)

The view (*Drishya*) is meant for the *Drashta*. The *Drishya* which provides food for the *Drashta* (*Purush*) is meant for the use of *Drashta*.

Kritartham prati nashtamapyanashtam

tadanyasadharantvat. (22)

(कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्॥२२॥)

That *Drishya* which has been used or consumed by the *Purush* actually perishes for him, but it does not perish for others. It still has its use for general people although it has outlived its utility for the *Purush*. Such a person is *Sadguru*. They are capable of establishing the link between *Drashta* and *Drishya* among others. *Drishya* is useful for others but it has lost its utility for the Mahapurush.

Once revered Gurudev got a mystical inkling that a depraved Yogi was about to reach at his place, he should be guided by him. After the day-long waiting at last he came. This gentle man became the first disciple of Maharaj Ji and our first senior. He is Swami Dharkundi Maharaj Ji. That view had no use for the Mahapurush but the power of kindling Yog in others remains ever-present in him for the welfare of others.

Maharaj Ji used to say, "Ho! *Bhajan* is a knowledge which can not be obtained by studies, how can it be spoken out. It is awakened by some *Sadguru* in some very rare deserving persons". So that *Drishya* has its utility for the advantage of common people.

Now Maharshi tells about the union of *Drishya* and *Drashta*:

Svasvamishaktyoh swaroopopalabdhihetuh sanyogah. (23)

(स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः॥२३॥)

Communion of one's own power or *Drishya* which paves way for liberation with *Svami-Shakti* (power of the master) or *Purush* which is the prime cause of self-realisation is unison or amalgamation. When *Drishya* and *Drashta*, *Sva-Shakti* and *Svami-Shakti* start working in unison, *Bhajan* gets animated. Why such unison is needed?

Tasya heturavidya. (24)

(तस्य हेतुरविद्या॥२४॥)

On account of *Avidya* (nescience) unison is required. With the elimination of *Avidya*, the unison (*Samyog*) is also eliminated. Why is it so? The reason of it is again *Avidya*. Had it not been there, the need of explaining the *Drishya* to *Drashta* would not have arisen.

Tadabhavatsanyogabhavo hanam taddrisheh kaivalyam. (25)

(तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम्॥२५॥)

If there is no *Avidya*, there is no need for unison. Then there is no scope for suffering born of births and rebirth. This is *Haan*. This state is the state of *Kaivalya* of the soul and it is everlasting. What is this state of *Kaivalya*? When does the total absence of suffering become *Haan*?

Vivek-khyatirviplava hanopayah. (26)

(विवेकख्यातिरविप्लवा हानोपायः॥२६॥)

Haan, which is unwavering and undefiled is the way out for freedom from suffering. *Vivek-Khyati* is the name of that stage when *Vivek* (reason) has crossed the point of ensuing result and has done its work. *Vivek-Khyati* is the mode of *Haan*. The absence of *Avidya* leads to the absence of unison. Now to whom should God explain and guide? Thus unison disappears for that Mahapurush. That is '*Haan*' because there remains neither any kind of bondage nor any effort to be made for liberation. *Haan* is the total freedom from the suffering of cycles of births and rebirths. It is the *Kaivalya* of the enlightened soul. The *Vivek-Khyati* is now at its peak and is the mode of freedom from suffering. At that time:

Tasya saptdha prantbhoomih pragya. (27)

(तस्य सप्तधा प्रान्तभूमिः प्रज्ञा॥२७॥)

Vivek-Khyati knowledge has seven stages. All the seven provide seven kinds of ground-works for the divine path. Although

Maharshi has not mentioned their names; but in different books they are mentioned as *Shubheksha*, *Suvicharna*, *Tanumansa*, *Satvapatti*, *Asansakti*, *Padarthabhavana* and *Tooryga*. When this *Vivek-Khyati* is attained?

The Maharshi answers thus:

Yoganganushthanadashuddhikshaye gyandeepiravivek-khyateh. (28)

(योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः॥२८॥)

After the abolition of impurities by observing Yogic method the knowledge dawns during the period of *Vivek-Khyati*. The knowledge is of primary stage, of middle stage and of advance stage. The knowledge grows and is found to be in full bloom. When *Khyati* or knowledge has finally led to its ultimate goal, it is called *Vivek-Khyati*. After this only the stage of *Kaivalya* remains to be attained. But for hitting all such targets only practice of all the parts of Yog is the only way out or the medium. Now let us see what is Yog? What are its parts?

Yamniyamasanpranayampratyahardharnadhyansamadhayo-ashtavangani. (29)

(यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि॥२९॥)

There are eight parts of Yog – *Yam*, *Niyam*, *Aasan*, *Pranayam*, *Pratyahar*, *Dharna*, *Dhyan* and *Samadhi*. Maharshi takes first '*Yam*':

Ahinsasatyaaasteyabrahmcharyaaparigraha yamaah. (30)

(अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः॥३०॥)

Ahinsa, *Satya*, *Asteya*, *Brahmcharya*, *Aparigrah*; all the five come under *Yam*. The act of fondling with the self is *Ahinsa*. The singular effort made to attain God is *Satya*. Standing before the *Isht* with open heart is *Asteya*. The flow of all the senses towards *Brahm* is *Brahmcharya*. Protection from the accumulation of

heterogeneous *Sanskaras* is *Aparigrah*. Now he tells their peculiarities:

***Jatideshkalsamayanaavachchhinnah sarvabhauma
mahavratam. (31)***

(जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥)

The aforesaid *Yam* assumes universal dimensions if it is not obstructed by the limitations of race, time and space. The change of the modes of mind from one kind to another is change of class or birth. A man is what his modes of mind are. The change from lower stage to higher one goes on appearing. Kagbhusundi was born as a python, thereafter as a crow. Jad Bharat got the birth of a deer, Lord Buddha had been passing through hundreds of bodies in the past. But the observance of *Yam* was quite in tact during all the previous births. Thus we see that *Yam* becomes universal. When it is not obstructed by conditions like limited time, limited place, when a man is conditioned by a particular time, a particular place for observance of *Yam*, it gets obstructed by such limitations. Actually when the observance of *Yam* becomes natural, not bound by any place or time or any occasion, it becomes universal. The *Yams* are known as *Mahavrat* when their observance becomes smooth, when they are observed unhindered in all the births, at all times, during all the conditions. After the description of *Yams*, Maharshi now explains the rules (*Niyam*):

***Shauchsantoshtapahswadhyayeshwarpranidhanani
niyamah. (32)***

(शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥)

Cleanliness, contentment, penance, study of the self and surrender to God – all the five are known as *Niyam*. Contrary thoughts do occur during the observance of *Yam* and *Niyam*. How to surmount them over?

Vitarkbadhane pratipakshbhavanam. (33)

(वितर्कबाधने प्रतिपक्षभावनम्॥३३॥)

When contrary thoughts arise, they should be countered by their opposite thoughts. How to pick up the opposing thoughts:

***Vitarka hinsadayah kritkaritanumodita
lobhakrodhmohpöorvaka mridumadhyadhimatra
dukhagyanananantphala iti pratipakshabhavanam. (34)***

(वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा
दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्॥३४॥)

While observing the canons of *Yam-Niyam* rival thoughts do arise for example truth is countered by untruth, *Aparigrah* (canon of possessionlessness) is countered by the thoughts of hoarding) canon of *Shauch* (cleanliness) is opposed by thoughts of impurities, *Asteya* (non-stealing) faces thoughts of stealing, *Brahmcharya* (celibacy) is countered by lustfulness. Such apposing thoughts are called *Vitark*. They are of three kinds- *Krit*, *Karit* and *Anumodit*. *Krit* means self-created, *Karit* means done through others, *Anumodit* means supported by others. Why do contrary thoughts arise? They are caused by avarice, wrath and attachments. Impelled by them men start neglecting the path of penance. Some are simply touched by contrary reasonings, some are influenced to greater extent, and some are swayed away by them. Such contrary thoughts should be faced with positive and constructive thoughts, keeping clearly in mind that the *Vitark* or contrary reasonings are harmful and lead only to sufferings and ignorance. They would throw us again to hell and would cause our fall. We had been behaving in the same fashion, so why to pick them up again? "O My mind! You are here to be free from them, would you be a slur on the fair name of your Guru Maharaj and make him also questionable?" Persuading our mind in such a positive

way, we should turn the flow of contrary reasonings. Now the Maharshi tells us about the culmination of *Yam* and *Niyam*:

Ahinasapratishthayam tatsannidhau vairtyagah. (35)

(अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः॥३५॥)

When a Yogi obtains the goal of *Ahinsa* all other creatures living around him abjure feelings of animosity, because of the tranquil environment and surroundings of the place. The arrangements of the *Ashrams* of such Mahapurushas are also unique. It is mentioned in the Ramcharitmans that:

Kari kehari kapi kol kurnaga.

Vigat bair vicharahin sab sang.

(करि केहरि कपि कोल कुरंगा। विगत बैर विचरहिं सब संग॥)

Vyapahin tahn na avidya, jojan ek prajant.

(व्यापहिं तहँ न अविद्या, जोजन एक प्रजंत॥)

Lions, monkeys, *Kols* move together forgetting their instinctive enmity in Chitrakoot since Ram started living there. Similar was the case with revered Guru Maharaj Ji who had settled down in the dense forest of Anusuiya where lions, bear, very long snakes were found in great numbers. Never any untoward incident took place within ten precincts of the Ashram.

Lord Mahavir says that all the disorders which push men to hell, are the sources of *Hinsa* (violence). Their sublimation is in fact true *Ahinsa*. *Hinsa* does not mean only non-killing of any creature, it means also deviation from the path of self-ennoblement. *Ahinsa* is stepping towards spiritualism. The real bliss lies in the attainment of the self. So to guard the path of self-ennoblement is real *Ahinsa*.

Lord Shri Krishna has used the word *Ahinsa* at many places in the Geeta. But of fourteen attributes of Yogic Yagya '*Sanshit*

Vrat is *Ahinsa*, which culminates into the realisation of everlasting Supreme Being (*Brahm*) and its state. The Mahapurush who is enjoying the state of self is *Kshetranya* (knower of field). *Ahinsa* is one of the attributes of *Kshetranya*. Divine properties which lead to God grant salvation. Control of senses, control of mind, empirical knowledge, etc. are the twenty six attributes. *Ahinsa* is one of them. "O Arjun! It is the soul which is our friend as well as our foe." The restrained senses and the restrained mind behave like friends and lead to supreme bliss. The uncontrolled, vagrant minds pose threat like enemies to the progress of a man. So it is the duty of a man to make self-effort for self-development, he should not throw himself to the bottomless hell.

In the presence of a Mahapurush who has attained the state of *Ahinsa*, the causes of animus are rooted out, self-control is accomplished and self-ennoblement becomes possible. Such knowledge is given by Mahapurushas. *Ahinsa* belongs to the province of some rare Mahapurushas. A serene, friendly surrounding grows up around such a sort of Mahapurush. Like the Ashram of Kagbhusundi, the environment of the place becomes pure and undefiled. Whoever reaches the precincts of such a place becomes touched by the *Sanskaras* of Yog: '*Vyapahin taha na avidya, jojan ek prajant.*' (व्यापहिं तहं न अविद्या, जोजन एक प्रजंत।)

'*Vairtyagah*'— all over the world the enemies are cut to pieces, but *Ahinsa* rejects the enemies as relinquished and repudiated. Who is an enemy? Who prompts a man to commit sin? Lord Shri Krishna says:

Kam esh krodh esh rajogun samuddbhavah.

Mahashano mahashano viddhyenamiha vairinam.

(काम एष क्रोध एष रजोगुण समुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्।।) - *Geeta*, 3/37

“O Arjun! Desires and wrath like fire are unsatiable and indefatigable enemies. They are eternal enemies of knowledge and specific knowledge. In the company of Mahapurushas, these enemies are annihilated.

Param dharam shruti vidit ahinsa.

(परम धरम श्रुति विदित अहिंसा।)

When *Surati* or mind's eye, whose speed is even faster than the wind becomes stable and the inherent soul which oversees all and looks after the well-being of human beings, is realised, culmination of *Ahinsa* is attained. When the Mahapurushas who are so self-realised, cast their glances on any one, he quits the path of *Hinsa* (violence) and starts treading the path of *Ahinsa*. The cases of Valmiki and Angulimal are well-known. By the mere presence of our revered Guru Maharaj in *Anusuiya*, the behaviour and the thoughts of the dacoits of the region were transformed. They started performing *Bhajan*.

The second tenet is *Satya* (truth). What is its ultimate role?

Satyapratishthayam kriphalashrayatvam. (36)

(सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्॥३६॥)

When the truth becomes comprehensible, the *Kriya* fructifies. Truth implies the all supervising self. All else in the creation is mortal. When a devotee gets well tuned with God, when his faith becomes firm, when his resignation is put on rail and *Sadhana* starts moving, '*Kriyaphalashrayatvam*' (क्रियाफलाश्रयत्वम्)—his *Kriya* starts yielding the fruit which is realisation of God. God who is the Supreme Being then extends his protection and looks after his well-being.

The third part of *Yam* is *Asteya*. Let us see it:

Asteyaratishthayam sarvaratnopasthanam. (37)

(अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्॥३७॥)

Generally *Asteya* means non-stealing. If it is true, then in the absence of the inclinations of stealing, all kinds of gems and jewels must appear before a Yogi. Fourteen kinds of jewels have been reported in the *Shastra* to have appeared after the grand, epical churning of the ocean:

Shree mani rambha varuni, amiya shankh gajraj.

Kalpdrum shashi dhenu dhanu, dhanavantari vish baji.

(श्री मणि रम्भा वारुणी, अमिय शंख गजराज।

कल्पद्रुम शशि धेनु धनु, धनवन्तरि विष बाजि॥)

Suppose the quality of non-stealing becomes well-rooted and Rambha or Varuni appeared before a Yogi, what would he do of them? They are infact great hurdles in the solitary meditation of a Yogi. The advent of Rambha before Vishwamitra caused his fall. So the generally popular meaning of *Asteya* is not correct and convincing.

Once, a king asked Lord Mahavir, "How to get peace and our well-being while leading the life of a house-holder?" He answered, "O King! You wear three kinds of precious stones (*Triratna*) – '*Shraddha gyan charitrani*' (श्रद्धा ज्ञान चरित्राणि)– reverence, knowledge and good character." He meant to say that reverence for a Teerthankar (one who is as holy as a pilgrimage) or a *Sadguru* should be developed, technique of Yogic *Sadhana* should be learnt from him, and devotedly practiced. These are the three real '*Triratna*'– three gems.

Our revered Gurudev used to say, "One should speak only what he has in his heart before the Sadguru. A devotee who does not speak out his heart, can never succeed in his *Sadhana*." Actually no one can conceal anything from God:

Sabke ur antar basahu, janahu bhav kubhav.

(सबके उर अंतर बसहु, जानहु भाव कुभाव।) -*Ramcharitmanas*, 257, *Doha*

God is enshrined in the heart, so he knows very well good or bad feelings arising from there. Even before the emergence of heterogeneous thoughts, God gives premonitions about them. He pre-informs about the future happening of contrary or adverse situations. So the devotee becomes alert. Thus we see that nothing is hidden from God, still the people harbor cunningness and craftiness. When they are over come- '*Navam saral sab san chal heena.*' (नवम सरल सब सन छल हीना।), then all the gems turn helpful to *Sadhana* e.g. reason, discretion, renunciation, self-restraint etc. become accessible to a Yogi. Now he explains *Brahmcharya*:

Brahmcharyapratishthayam viryalabhah. (38)

(ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥)

After mastering *Brahmcharya*, capabilities develop, *Sheer* restraint of genital organs is not *Brahmcharya* (celibacy). According to Lord Shri Krishna he who has forcibly suppressed his senses but whose mind meanders around sensual objects, is a hoax. Revered Gurudev used to narrate that though he was about to attain salvation in his last-birth itself, but for one or two desires regarding the joys of marital life and the intoxication of '*Ganja*', he had to take another birth. Although he did not marry and did not touch '*Ganja*' in his last birth, still the very curiosity pushed him to the next birth and suspended his final accomplishment. In the next birth God fulfilled his desires and freed him soon from household bondage. Reprimanding him he made him a saint. He was directed through an oracular voice that his Gurudev was sitting in a nearby temple. Within very short time, the great sage recharged his *Sadhana*; God again started guiding him like a charioteer, looking after his well-being. He himself started waking him up for *Bhajan* and for other activities. God ordained what to eat and what not to eat. He took his reins in his hands. Even his sleeping and waking hours were ordained. The glories of Yog started

dawning on him and he regained his lost ground. Though he was *Brahmchari* in his previous birth, still a single slip caused him to trip.

Fallacious reasonings subside when one treads the divine path, when one withdraws his senses and contemplates on God. '*Brahm acharti Sa Brahmchari.*' (ब्रह्म आचरति स ब्रह्मचारी।). The eyes should not see anything else. The ears should not hear any other things. It is very difficult to save ourselves from sensual things, provocative talks, and scenes. It is like putting our fingers in the mouth of a snake. By performing holy deeds, and constant contemplation, self-restraint is mastered. The state of pure *Brahmcharya* ensues from it.

On getting saddled in the state of *Brahmcharya* '*Veerya labhah*' (वीर्य लाभः) one is rewarded with the ĉapableness. The dormant faculties come to light. *Bhajan* or meditation becomes spontaneous without applying any force to mind. The mind does not retreat when hurdles come. Meera did not retract. Even the hemlock cup or the hangman's ropes could not deter her. The same was the case with Prahlad also who had to face untold sufferings but he too devotedly faced them and the hurdles disappeared. The devotee earns capableness to remain firm and steadfast towards his goal. Now he need not yoke his mind forcefully.

Note: Total restraint of all the senses includes genital restraint and it is a necessary condition. Our Gurudev used to say that the house-holders could be forgiven if their restraint tripped but any lapse on the part of a man who is in the garb of a saint, is never pardoned by God. For such fallen devotees death is the only atonement.

Now let us see what *Aparigrah* is?:

Aparigrahsthairye janmkathantasambodhah. (39)

(अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः॥३९॥)

After acquiring the state of *Aparigrah* '*Janmkathanta-sambodhah*' (जन्मकथन्तासम्बोधः)— full knowledge about the previous birth becomes known. Some persons interpret it as possessionlessness of material things or hoardings of excess things. The case of aboriginals who live in jungles is worth noticing. They leave their homes for livelihood early in the morning and return with whatever they earned for their meager food and lodgings. They do not lock their houses, they sleep on the ground, they keep broken and dented aluminum utensils as their hoardings. Are they all *Aparigrahis*? Do they know about their previous births? The fact is that they do not know even what is to happen the next day. On the other hand king *Janak* was a real '*Aparigrahi*' despite being a monarch.

'*Aparigrah*' is actually not related with the accumulation of articles, it is connected with contemplation. Contemplation should be so deep that new *Sanskaras* are not collected. New *Sanskaras* are no doubt not born but old ones go on haggling a lot and as a result of this good and bad thoughts raise their heads. The devotee then comes to pick up how many old *Sanskaras* were still alive. After detecting them he knows how to be free from them and what is the way out.

Thus the Maharshi after explaining the result of the attainment of the state of *Yam*, explains the result of the observance of rules. The rules are five in number:

1. *Shauch* (cleanliness)
2. *Samtosh* (contentment)
3. *Tap* (penance)
4. *Svadhyay* (Study of the self)
5. *Ishwar Pranidhan* (surrender to God)

Shauch is the first one:

Shauchatsvangjugupsa parairsansargah. (40)

(शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः॥४०॥)

By observing the rule of *Shauch*, one achieves detachment from one's own body-parts and detachment from contacts with others. *Shauch* does not mean adornment of body or hair-dressing or cosmetics. Such body-aids do not create detachment from the parts of the physical body. In fact they denote attachment with them. Some people take baths to be *Shauch*. But the sages have given not much importance to outer physical cleanliness— '*Pani le le sabun le le, mal mal kaya dhoyee. Antar ghat ka dag na chhute, nirmal kaise hoyee.*' (पानी ले ले साबुन ले ले, मल मल काया धोयी। अन्तर घट का दाग न छूटे, निर्मल कैसे होयी॥) *Bhajan* is always performed by the mind. It is a mental process. It is not connected with cosmetic exercises. Our Guru Maharaj used to take no baths even for months after months or for years. Fixing his mind's eye on the flow of the breath, he used to lie carefree. When someone enquired about it, he used to say, "Why to waste so much time in bathing. I do not have any trouble." But he looked so fresh that people could not detect that he had not taken his bath for the last so many days or months. Actually '*Shauch*' implies mental cleanliness which includes purities of mind, eyes, ears and speech. When the mind's eye is fixed in contemplation, body-consciousness drops down and automatically detachment from the body and its parts occurs. And '*Paraih Asansargah*' (परैः असंसर्गः)—the desire to remain away from the contacts of others becomes possible. Revered Maharaj Ji used to say that if anyone came at the time of his meditation, he used to desire that soon the visitor should leave and relieve him. By and by the visits of people became scarce. A desire to remain aloof from others is born and detachment from the body occurs. He does not remain aware whether bath has

been taken or not. *Shauch* develops some other kinds of capableness also:

Sattvashuddhisaumansyaikagryendriyajayatmdarshanyogyatvani cha. (41)

(सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च॥४१॥)

Besides all such attainments one achieves cleanliness of the conscience, mental happiness, concentration of mind, restraint of senses including mind and capableness for self-realizations, a tranquil flow of contemplation becomes possible. The mind becomes gratified to see itself absorbed in meditation. The conscience becomes clean. Thus the mental bath is the real bath not the outer one.

Now let us examine the second rule – contentment:

Santoshadanuttamsukhlabhah. (42)

(संतोषादनुत्तमसुखलाभः॥४२॥)

Contentment is the source of the joys of the best order. Such a joy flows only from God. When the contentment is at its peak, God blesses with gratification '*Jo anand sindhu sukh rashi. Seekar te trailok supasi.*' (जो आनन्द सिंधु सुख राशी। सीकर ते त्रैलोक सुपासी॥) God is the ocean of bliss, heap of joys. A single drop of such an ocean gratifies all the three worlds. Compromise with situations is never contentment. Real contentment kills the desires because when one attains Him, all aspirations are repudiated. Now what one should aspire for? No entity lies ahead to be attained. Now Maharshi explains the supreme outcome of *Tap* (Penance):

Kayendriyasiddhirshuddhikshayattpasah. (43)

(कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः॥४३॥)

When all kinds of impurities are removed by Penance (*Tap*), only then '*Kayendriya siddhih*' (कायेन्द्रिय सिद्धिः)— cleanliness of

the body and senses becomes possible. Then the senses could be employed any where, you can place them in any climate – hot or cold free from hate, hatred or attachments. Common men are found to be drawn and pulled to directions their senses lead— '*Jahn jahn indriya tanyo*' (जहँ जहँ इन्द्रिन्ह तान्यो). The Lord says in the *Geeta* that the mind which subsists with the perception of a sense, wandering in the world of objects, hijacks the awareness of the man as storms hijack a boat to drown it. So first restrain your senses, then engage your mind in *Sadhana*. So melting and moulding of all the senses including mind according to the *Isht* is known as *Tap* (Penance).

Svadyayadishtdevatasamprayogah. (44)

(स्वाध्यायादिष्टदेवतासम्प्रयोगः॥४४॥)

'*Svadyay*' means study of the self. One should always be alert considering how much one should pass time in *Sadhana* and how much actually one was passing in it. One should consciously examine it and while doing so, should remain engaged in *Sadhana*- '*Isht devata samprayogah*' (इष्ट देवता सम्प्रयोगः)- the state of Yog gets permeated with divinity (*Ishtdev*).

Now let us see the peak of divine permeation (*Ishwar Pranidhan*):

Samadhisiddhireeswarpranidhanat. (45)

(समाधिसिद्धिरीश्वरप्रणिधानात्॥४५॥)

By total surrender to God with all our mind, thoughts and action and by converting ourselves into an instrument of his hands, *Samadhi* (trance) is accomplished. God himself looks after the well-being of the devotee who totally depends on God. So *Sadhana* too succeeds quickly and effortlessly. Under such conditions *Samadhi* (*Sam + Aadi Tatwa Ishwar*) or communion with God (*Ishwar*), is spontaneously attained. Now let us examine *Aasan*:

Sthirsukhmaasanam. (46)

(स्थिरसुखमासनम् ॥ 46 ॥)

Sitting comfortably and immovably means Aasan. How to master such an *Aasan*, he narrates now:

Prayatnshaithilyanantsamapattibhyam. (47)

(प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ 47 ॥)

Such a kind of *Aasan* becomes possible when it is relaxed and it is attained through concentration on God. If *Aasan* was meant to be physically sitting, then what was the need of mentioning that concentration on God should accompany it?

There have been a number of spiritual personages like *Ashtavakra* or the revered Gurudev (Gurudev of our Guru Maharaj (Satsangi Maharaj)) whose legs were decrepit or crooked, they could not even think of the postures of the *Aasan*, but they came out to be the best of the Mahapurush of their age. '*Prayatna shaithilya*' (प्रयत्नशैथिल्य) means the loose or relaxed efforts in the observance of *Yam, Niyam, Tap, Swadhyay*, in other words effortlessness in it. The mind gets absorbed and its flow becomes tranquil. Such an absorbed mind leads to the perfection of the *Aasan*. Thus it is clear that the *Aasan* is a prescribed posture meant for meditation e.g. the body, the head, the spinal chord, the neck should be in straight line. The eyes should be half-open, fixed on the tip of the nose but Maharshi Patanjali takes only the tranquil and stable mind to be the *Aasan*:

Aasan mare kya bhaya, muyee na man ki aas.***Jyon kolhu ke bail ko, ghar hee kos pachas.***

(आसन मारे क्या भया, मुई न मन की आस।

ज्यों कोल्हू के बैल को, घर ही कोस पचास॥)

It is the agitation of hopes and aspirations in the mind which do not allow sitting stable. What is the effect of *Aasan*?

Tato dvandvanabhigatah. (48).

(ततो द्वन्द्वानभिघातः॥४८॥)

As soon as the *Aasan* is mastered, the duels or conflicts of the mind subside. Pairs like *Raag-Dwesh* (Attachment and hatred) good and bad impulses which throw the mind in dilemma, fail to touch him. What is the condition of the devotee at such a time?

***Tasmin sati shvasprashvasayorgativichchhedah
pranayamah. (49)***

(तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः॥४९॥)

Then the movement of the inhalation and exhalation of breath stops and that is *Pranayam*. *Pranayam* is not any other kind of performance. Practice of Tap, *Svadyaya*, *Ishwar-Pranidhan* is to be done; spiritual endeavors are made for *Ahinsa*, *Satya*, *Asteya*, *Brahmcharya* and *Aparigrah*. Once they become spontaneous or natural, the *Aasan* is mastered. With the mastery of *Aasan*, *Pranayam* occurs. The function of *Pran* is put to an end. Thus we see that this is a result-oriented state or a resultant state. It is the result of the observance of *Yam-Niyam*.

Inhalation of breath means taking the breath in and exhalation of breath is what we release. (In ancient literature the opposite of this process is referred at places. The breath which we release has been called '*Shvas*'; and the breath which we take in have been termed as '*Prashvas*'. But most of the sages call *Shvas* or *Pran* that which we take in.) For the ennoblement of self you accept *Vidya*, and reject *Avidya* because it causes the fall of the soul. When the activities of both are stopped, when the act of accepting and rejecting, ends '*Shvas-Prashvas*' (respiration) is terminated. This is called real *Pranayam*.

As soon as *Aasan* is perfected modes of the mind become still. Neither any thought springs from the inside nor do the outer

reflections creep in. This is the reason of the stillness and stability of the mind. This is the meaning of the suspension of respiration process. If the inner and outer thoughts clash, it means the *Aasan* has not yet been mastered because with the perfection of the *Aasan*, flow of thoughts stops alongwith the flow of the breath.

Pran means the conscience. According to Lord Shri Krishna— '*Sarvaneendriya karmani pran karmani chapare.*' (सर्वाणीन्द्रिय कर्माणि प्राण कर्माणि चापरे।)— All the actions which are performed by the senses are known as '*Indriya karmani*' (इन्द्रिय कर्माणि) means actions of the senses. '*Pran karmani*' (प्राण कर्माणि) means action of the *Pran*. The senses work outside, whereas *Pran* works inside the conscience. Yog is consuming both kinds of *Karmas* in God-enlightened soul by the Yogic-fire of restraint.

In short, Practice is done for *Yam-Niyam*. This helps the perfection of the *Aasan*. *Pranayam* is its highly developed stage. How to attain such a developed stage? The Maharshi replies:

Bahyabhyantarstambhvrittih deshkalasankhyabhih paridrishto deerghsukshmah. (50)

(बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥)

By examining the kinds of outer, inner and restrained thoughts or by observing them from the point of view of time, place and number, *Pranayam* grows long and subtle. Outer thoughts lead towards the material world which is *Klisht-Vritti* generated by *Avidya* (nescience). Inner spiritual thoughts lead to Yogic practices, and God. The third kind of *Vritti* or thoughts is '*Stambh Vritti*' (restrained thoughts) which allows neither outer thoughts nor the inner ones, so '*Stambh Vritti*' is restrained *Vritti*. If the thoughts wander in the outer world, it is to be followed whether it wandered in the regions of lustiness, wrath, attachments, hatred etc., how much time it spent there. By counting the number

of minutes or hours, it is to be closely watched. If the mind entered the regions of spiritual field, it should be watched whether it was doing rational analysis or thinking of *Vairagya* (renunciation), whether it was contemplating on faith and surrender. How much time it stayed there? After watching the movement of the mind, it should be stabilized in the regions of spiritual and restrained thoughts. In the inner world also thoughts do prevail. By watching in this way, the period of *Pranayam* could be lengthened, smoothened and deepened. In such a *Pranayam* breathing is not to be disturbed. Only *Vritti* (modes or thoughts) are to be watched. Now see the last level of *Pranayam*:

Bahyabhyantarvishayakshepee chaturthah. (51)

(बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः॥५१॥)

The fourth kind of *Pranayam* is the relinquishment of inner or outer thoughts. Neither outer heterogeneous thoughts arise nor do *Aklisht* thoughts of divine nature belonging to the inner world emerge. *Surat* (the mind's eye) flows unobstructed. This is the fourth, most developed stage of *Pranayam*. This is a *Pranayam*, pure and undefiled. Now the function of the breath is stopped.

So *Pranayam* is the stillness of the mind or thoughts, not of breath. Breathing is the life-giving force of the physical body. As the eyes, nose, ears are active, so is the case with the breath which provides energy to the body. It is neither to be held, nor increased or decreased. Good or bad thoughts are intermingled with the process of breathing. The capability to discard both kinds of thoughts is *Pranayam*.

The breathing is not to be touched in *Pranayam*, only the mind is to be diverted from the objects. Breathing of children is child-like, of old men is old-men-like, of young men is young manlike. It moves according to the requirement of the age. If it is interfered with, it may cause illness. You should stabilise your

mind first in the inner world of thoughts, then in the field of *Stambh Vritti* (restrained thoughts). *Pranayam* is the blockade of thoughts. It is the smooth steady and tranquil flow of the mind. What do we get of it?

Tatah ksheeyate prakashavaranam. (52)

(ततः क्षीयते प्रकाशावरणम्॥५२॥)

When the *Pranayam* becomes perfect, subjects of the outer world wither away. Now the flow of *Pran* becomes one dimensional and stationary. The curtain of the thoughts of eternal world which lies between the devotee and the Supreme Being now thins away. No doubt it still exists but it has no force. There is another gain also which we get from such a *Pranayam*:

Dharanasu cha योग्यता मनसः॥५३॥

(धारणासु च योग्यता मनसः॥५३॥)

Pranayam provides to the mind the power of retention. Suppose you try to retain the form during meditation or you try to fix up your mind on the 'Naam' but soon you find that *Naam* or *Roop* (name or form) slips away from the mind. The mind lacks the power of retention. But the moment *Pranayam* is perfected, the mind attains it. Then the control of the mind in any field of *Yog-Sadhana* – *Naam*, *Roop* or any part of *Yog* becomes easy. *Pratyahar* is more developed stage than this one:

Svavishayasamprayoge chittswaroopanukar ivendriyanam pratyaharah. (54)

(स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः॥५४॥)

In *Pratyahar* the senses get de-hooked from their objects and get identified with the consciousness. What is the gain? The Maharshi says:

Tatah parama vashyatendriyanam. (55)

(ततः परमा वश्यतेन्द्रियाणाम्॥५५॥)

By this *Pratyahar* total victory over the senses is obtained. So the practice *Pratyahar* is continuously done till the senses are not well in control. When the senses are so controlled they become immuned from good or bad thoughts. This is the true quality of a man who has got victory over his senses.

Thus the second chapter – *Sadhan Pad* ends here.

CONCLUSION

In the chapter *Sadhan Pad*, the Maharshi delineates where from the *Sadhana* takes off. The Yogic-process starts with surrender to one God, with turning the senses according to the directions of the *Isht* (adored God), with the study of the self, with the close watch on the time spent in performing the Yogic technique to find out how many times the default was made.

On following such a Yogic-process the afflictions (*Klesh*) lose their force, trance becomes powerful and the resolution of *Samadhi* (trance) is strengthened. The *Kleshas* which lose their force are the following— *Avidya*, *Asmita*, *Raag-Dwesh* and *Abhinivesh*. They are known as five *Kleshas*. When they do not work, they lie dormant, seem to be lifeless and isolated as if they do not exist but their roots remain alive. If a *Klesh* plays liberally, the other one seems to be isolated. It does not mean that it has vanished, it is very much alive. *Avidya* is the basis of all such *Kleshas*. *Avidya* is taking mortal things to be immortal, pain to be pleasure, non-self to be real self and untruth to be truth. *Asmita* implies the unison of Prakriti and Purush, Drik-Shakti and Darshan-Shakti. Ramcharitmans says:

Jad chetanhin granthi pari gayee.

jadapi mrisha chhutath kathinaee.

(जड़ चेतनहिं ग्रन्थि परि गई। जदपि मृषा छूटत कठिनई॥)

Raag is a *Klesh* which causes yearning for the semblance of pleasure. Where there is pleasure, *Raag* is present. *Dwesh* is vice-versa. It is coupled, with the semblance of pain. The things or persons which cause pain, leave behind *Dwesh*. This is found even among learned persons as well as fools alike. *Abhinivesh* is the feeling of myness. Things which are not ours are taken to be ours. We live in those things which are not ours. Since times immemorial, we have been nursing a sense of belonging to the things which are not ours. This is *Abhinivesh*. Earthly places or houses are not our real habitations. It is God who is our real abode. The *Kleshas* which are very subtle should be destroyed by *Tap*, *Svadhyay* and *Ishwar-Pranidhan*.

The thoughts which are associated with *Klesh* are tranquilized by meditation. The destruction of the *Kleshas* is very important because the imprints of *Karmas* which are born of them run from birth to birth and their consequences are to be suffered. Since such imprints (*Sanskaras*) are caused by virtues as well as sins, they give joys as well as sorrows. The *Sanskaras* which offer joy, too cause suffering. They become the cause for the next birth. The attributes are subject to change. As soon as the *Satvik* attributes change into *Tamsic* ones, the joys turn into sorrows. So for reasonable persons almost all sorts of results or outcome are miserable. One should repudiate them in toto. The sufferings which are yet to happen, deserve elimination. How can they be eliminated? It is possible by the union of the viewer and the views (*Drashta* and *Drishya*), it is alone the way of rejection or repudiation. Actually God looks after the well-being. The way He presents the views before the devotee is known as *Samyog*. That view gives right direction to *Naam*, *Roop* or different parts of *Yog*. Without this the *Klesh* can not be eliminated. Then union of the viewer with the view is *Samyog* or communion. The Maharshi

has described the nature of the view (*Drishya*) which is like photosynthesis and is of the nature of accomplishment. What is your state at the time of the attainment of God, who is all illuminating light. This state aims at self-realisation paving way to experiences and liberation. Such a view (*Drishya*) manifests itself through living beings and the senses. It is not at all governed by physical laws because it operates on account of the contact with the *Drashta* (viewer). The view appears in four ways: *Vishesh* (special), *Avishesh* (unspecial), *Ling* (symbolic), *Aling* (unsymbolic) '**Purush vishesh ishwarah**' (पुरुषविशेष ईश्वरः). The view notifies what is your state in the special field? *Avishesh* is nature. The view informs how deeper the impact of nature or matter is on you. Sometimes the view appears in corporeal or tangible form (*Ling Roop*) and sometimes in the incorporeal form. God explains at times through intangible ways. Oracular guidance, vibrations of the limbs or the body etc. are some examples.

Drashta (the viewer) is of the nature of consciousness. It is like divine knowledge and is immaculate by nature but works through the intellect. As the intellect works, as it is under the governance of the predilections, so are the views released. The uses of the *Drishya* (views) are only for *Drashta* (viewer) but for one who has undergone the effects of his actions, such a *Samyog* (conjunction) has no use; still it does not drop down. For the guidance of people in general it remains useful. The Mahapurushas continue to pass on this knowledge for the well-being of common men.

What is this *Samyog*? '**Svaswamishaktyoh swaroopo-palabdhi hetuh sanyogah**' (स्वस्वामिशक्त्योः स्वरूपोपलब्धि हेतुः संयोगः।) (2.23) *Samyog* is the conjunction of *Svashakti* or *Drishya* (view) which leads to liberation and *Swamishakti* or *Purush* (*Drasta*). When the nature of the both is well-grasped, '*Samyog*' or

conjunction occurs. When both work in consonance and be accessible to us, in other words get united with us, our *Sadhana* gets activated. Without this, it is not possible.

Samyog is caused by *Avidya* (nescience). The moment *Avidya* is eradicated *Samyog* too ends. This is known as *Haan* which implies the absence of all the afflictions born of births and rebirths. This is the state of *Kaivalya* of enlightened souls. Gurudev used to say, "*Haani ho jisase chaurasi*" (हानि हो जिससे चौरासी) the eradication of the endless creation which appears in four forms: (1) *Andaj* (born out of egg), (2) *Pindaj* (born of physical bodies), (3) *Swedaj* (which is born of sweat) (4) *Udbhij* (which sprouts like vegetation from beneath the ground). All kinds of creations in all such ways are eradicated. In other words the worldly bondage is broken, this is *Haan*. Such a *Haan* happens on account of '*Vivek Khyati*'. At the time of *Vivek-Gyan* (knowledge born of discretion) *Sadhana* (spiritual practice) passes through seven stages. When all the seven stages are successfully passed and impurities consumed, the *Sadhak* or devotee gets the light of knowledge.

The attainment of knowledge born of discretion (*Vivek-Gyan*) becomes possible through *Yog* which has eight parts – *Yam*, *Niyam*, *Aasan*, *Pranayam*, *Pratyahar*, *Dharna*, *Dhyan*, *Samadhi*. *Yam* is of five kinds: *Ahinsa*, *Satya*, *Asteya*, *Brahmcharya* and *Aparigrah*. When regular practice of *Yam* transcends the limits of time, place and birth etc. it becomes universal and a irrevocable. Change of the dispositions through contemplation from one kind to another kind and their exaltation is the change of birth. As the stage of the exaltation, so is the future birth. No obstruction occurs on account of the change of birth in the observance of *yam*, and then they turn into *Mahavrat* (grand vow). When the concentration of mind on *Naam*, *Roop* or on any point is done after this, *Surat* (mind's eye) gets easily fixed. Hot or cold atmosphere does not

create any obstacle. When *Yams* cross these barriers, they become all-embracing or universal.

The second part of Yog is the group of *Niyam* like – *Shauch*, *Tap*, *Swadhyaya* and surrender to God. ‘*Vitark*’ or contrary or repelling thoughts and arguments, erratic obstacles in observing these *Niyam*, for countering them the opposing thought of *Vitark* should be entertained. By the observance of *Yam-Niyam*, calm stable, sitting postures become manageable. This is *Aasan*, the third part of Yog. In the name of *Yogasan*, different kinds of physical exercises are being taught today. But they are not the least connected with Yog. True Yogic *Aasan* becomes possible when *Yam-Niyam* become smooth and effortless and the mind gets absorbed in God. Had the physical exercises alone been *Aasan*, what was the need for the contemplation of God?

As soon as the *Aasan* is perfected, the assaults of the dualities stop. Now nothing in nature can deviate the *Sadhak*. Duals like love and hate fail to affect the devotee.

Stillness of the breathing process is *Pranayam* and it becomes possible when the *Aasan* is matured. Strangely enough efforts are made for *Aasan* but the state of *Pranayam* appears. When the mind’s eye comfortably gets fixed during the practice of *Aasan*, both inhalation and the exhalation of breath are controlled. In other words the flow of *Aklisht Vritti* (homogenous dispositions) and the *Klisht Vritti* (heterogeneous dispositions) both become restrained. Breathing becomes unidimensional. It flows intermingled with *Naam-Roop*. This is called *Pranayam*. Thus we see that by the observance of *Yam-Niyam*, the state of *Aasan* is achieved, by perfecting *Aasan* the state of *Pranayam* is attained.

The states are four in developing sequences of the steps of *Pranayam*: *Vahya-Vritti* (external disposition), *Abhyantar-Vritti*

(stable dispositions) and the *Stambh Vritti* which is observed by counting the time and place of its stay at one point. By witnessing the breath in such ways, longer and lighter *Pranayam* becomes possible. External thoughts look outward. *Abhyantar-Vritti* analyses the different parts of *Yog-Sadhana*. Contemplation goes hand in hand with *Vahya-Vritti*. Analysis is made to know how long thoughts related with lust, desire, wrath stayed and stayed in what area; after knowing it, they are diverted to *Stambh-Vritti*. Similarly how long the *Vrittis* like *Vivek*, *Vairagya*, *Shum*, *Dum* became *Abhyantar* or introvert; and where they stayed, is to be analyzed by counting the numbers, then they are to be diverted to *Stambh-Vritti*. By observation and analysis in such a way, a stage comes when thoughts related with external as well as internal objects stop – '*Bahyabhyantarvishayakshepi chaturthah*' (बाह्याभ्यन्तर-विषयाक्षेपी चतुर्थः।) (2/51) this is the fourth *Pranayam* in which the flow of external and internal thoughts stop.

When the *Pranayam* is so perfected, the curtain of dispositions lying between the Supreme Being and the devotee becomes very thin and the visions of God start shimmering. The mind now becomes capable of retaining the image of the self. In the beginning the mind of the devotee does not stay in the meditation of *Naam* or *Roop* (name of the form). When *Pranayam* becomes amenable, the wavering or flickering of the mind, stops. Fixing the mind's eye on the name or the form becomes effortless and spontaneous

The fifth stage of *Yog* is *Pratyahar*. *Pratyahar* is the identification or integration of the senses (which are now delinked from objects) with the mind (*Chitt*). Things which gripped the senses earlier lose their impact. When *Pratyahar* becomes pliable, senses are totally controlled, leading the *Sadhak* to the state of *Jitendriya* (conquerer of senses).

Thus the second chapter of *Yogdarshan* of Maharshi Patanjali is completed. In this chapter five out of eight part of Yog (*Yam, Niyam, Aasan, Pranayam, Pratyahar*) have been elaborately discussed. The remaining three parts (*Dharna, Dhyan, Samadhi*) have been delineated in the next chapter – *Vibhuti Pad*. It has been named *Viphuti Pad* because once God, the goal of *Sadhana* is attained, the devotee is blessed with an outstanding personality imbued with divine magnificence like *Dhyan* and *Samadhi*. They would be discussed in the coming chapter.

॥ OM ॥

!! Om Shri Paramatmane Namah !!

THIRD CHAPTER - VIBHUTI PAD

(Chapter of Spiritual Magnificence)

The first five parts of Yog out of its eight parts have been discussed in the second chapter, entitled *Sadhan Pad*. The last three parts- *Dharna*, *Dhyan* and *Samadhi* are being described in the third chapter entitled as *Vibhuti Pad*. The first five parts are known as *Bahirang Sadhan* (external modes). They are indirectly helpful for *Sampragayat Samadhi*. The last three parts *Dharna*, *Dhyan* and *Samadhi* are *Antarang* (internal modes) but in the case of *Nirbeej Samadhi*, even they are external because even without them *Nirbeej Samadhi* is possible. When the practice of *Dharna*, *Dhyan* and *Samadhi* are made for the sole target, then it is called 'Sanyam' (constraint) which is a definitional Yogic term. The *Vibhutis* (the spiritual magnificence) appear alongwith 'Sanyam'. In this chapter, *Vibhuti Pad*, the word *Sanyam* has been used in place of the above three words in most of the maxims.

Dharna, *Dhyan* and *Samadhi* are the steps or stages in developing order of Yog. The practice of all the three is called *Sanyam* and *Sanyam* causes the efflorescence or manifestation of a number of *Vibhutis* (magnificence). For this reason all the three have been included and described in *Vibhuti Pad*. *Vibhuti* is God-gifted magnificence or supernatural power which appears in the Mahapurush at the time of his practice of these parts of Yog. In the Ramcharitmanas the *Vibhutis* of Lord Shiva have been so described:

Sukrit sambhu tan vimal vibhooti.

Manjul mangal mod prasooti.

(सुकृत शंभु तन विमल विभूती। मंजुल मंगल मोद प्रसूती॥)

Clean, stainless *Vibhuti* is found on the body of Lord Shankar; for example his benevolent power to grant deliverance or riddance to any body or his omniscience: '*Sati Jo Keenh Charit Sab Jana*' (सती जो कीन्ह चरित सब जाना।) (He instantly knew whatever was done by Sati). Such *Vibhutis* occur on account of the blessings of Guru Maharaj.

Lord Shri Krishna says in the tenth chapter of the Geeta which is the first ever spoken divine voice of the Lord:

Nantoasti mam divyanam vibhutinam parantap.

Esh tuddeshatah prokto vibhutervistaro maya.

(नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप॥

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया॥) - *Geeta, 10/40*

"O Arjun! You, the terror of enemies. There is no end to my divine *Vibhutis*. Here in nutshell they have been described." Actually they are endless. For instance the Lord said that it is He who is present in sun as brilliance, it is He who is present in the earth as its comprehensiveness or extensiveness, and it is He who is present in the sky as its pervasiveness. He is Vasudeo among Vrishnivanshis; Dhananjaya among the Pandavas etc. Whatever has been told in the tenth chapter is told in nut-shell. Arjun in the very next chapter, presents his desire to witness such *Vibhutis*. Direct perception of *Vibhutis* alone can be convincing.

Kag-Bhushundi saw the vision of God. When he entered into His abdomen, he saw: '*Udar majh sunu andaj raya. Dekheun bahu brahmand nikaya.*' (उदर माझ सुनु अण्डज राया। देखेऊं बहु ब्रह्माण्ड निकाया।) He saw there endless cosmos, he saw there this earth, the stars, this sun, this moon as constituents of only one cosmos (*Brahmanand*), but he saw endless kinds of cosmos. '*Prati*

brahmand Ram avatara. (प्रति ब्रह्माण्ड राम अवतारा।) In every cosmic world he found the incarnation of Ram. He also viewed scenes which were never seen nor heard nor could be contained in mind. It was all indescribable—

Jo nahin dekha nahin suna, jo manahoon na samai.

So sab adbhut dekheun, barani kavan vidhi jayi.

(जो नहीं देखा नहीं सुना, जो मनहूँ न समाइ।

(सो सब अद्भुत देखेऊँ, बरनि कवन विधि जाइ॥)

- *Ramcharitmanas, 7/80/ka*

Lok lok prati bhinn vidhata.

Bhinn vishnu siv manu disi trata.

Dashrath kausalya sunu tata.

Vividh roop bharatadik bhrata.

(लोक लोक प्रति भिन्न विधाता। भिन्न विष्णु सिव मनु दिसि त्राता॥)

दसरथ कौसल्या सुनु ताता। विविध रूप भरतादिक भ्राता॥)

Bhinn bhinn main deekh sabu, ati vichitra harijan.

Aganit bhuvan phireun Prabhu, Ram na dekheun aan.

(भिन्न भिन्न मैं दीख सबु, अति विचित्र हरिजान।

अगनित भुवन फिरेऊँ प्रभु, राम न देखेऊँ आन॥)

- *Ramcharitmanas, 7/81/ka*

Brahma, Vishnu, Mahesh were seen at times old, at times young, with lots of changes but Ram was seen ever unchanging. In other words contemplation of only one God is to be pursued and during this period of pursuance the *Vibhutis* bear fruits.

When saint Kabir viewed such scenes, words burst out from his mouth:

Dekhi dekhi jiya acharaj hoi. (देखि देखि जिय अचरज होई।)

Yah pad bujhai birala koi. (यह पद बूझै बिरला कोई॥)

Dharati ulati akashahin jai. (धरती उलटि अकासहिं जाई॥)

Chinti ke mukh hasti samai. (चींटी के मुख हस्ति समाई॥)

Sookhey saravar uthey hilora. (सूखे सरवर उठे हिलोरा।)

Bin jal chakava kare kilola. (बिन जल चकवा करे किलोला।।)

Baitha pandit padhe purana. (बैठा पण्डित पढ़े पुराना।)

Bin dekhe ka karai bakhana. (बिन देखे का करै बखाना।।)

- *Sabad, 101*

Kabir saw wonders happening and things which are beyond the imagination of mind.

Jo nahin dekha nahin suna, jo manahun na samai.

(जो नहीं देखा नहीं सुना, जो मनहूँ न समाइ।)

The same perception occurs before every Mahapurush. They bloom only during *Dharna*, *Dhyan*, *Samadhi*. First we present what *Dharna* is?

Deshbandhshchittasya dharna. (1)

(देशबन्धश्चित्तस्य धारणा॥१॥)

Fixing the mind at one point is known as *Dharna*. Retaining the object where mind is stopped is *Dharna*. There are two places where *Naam* and *Roop* are retained in Yog. When the *Sadhana* is in the initial stage *Shauch*, *Santosh*, *Tap*, *Ahinsa*, *Satya*, *Asteya*, *Brahmcharya* are to be pursued and retained. In the advanced stage *Surat* (mind's eye) is fixed on *Naam* and breath. Such a type of retention (*Dharna*) converts itself into *Dhyan*.

Tatra pratyayaikatanata dhyanam. (2)

(तत्र प्रत्ययैकतानता ध्यानम्॥२॥)

Dhyan is the unbroken uni-dimensional flow of *Vritti* (disposition). The *Vritti* revolves unceasingly round the object, where the mind is placed. This is *Dhyan*. Revered Guru Maharaj used to say, "*Dhyan* implies incessant oil-like flow of contemplation alongwith steady, stable breathing, non-interference of any other thought except the chanting of 'OM, OM'." In *Dhyan*

the *Vritti* or disposition runs in unison or unilaterally. If any other thought happens to intrude, it breaks the intensity of *Dhyan*. In meditation the meditator and the object of meditation exist but it is all effortless, without any awareness of the efforts made for meditation. Gradually the *Dhyan* grows subtler and subtler and only the object of *Dhyan* remains in sight. Then the state of *Samadhi* (trance) appears:

***Tadevarthmatranirbhasam swaroopshunyamiv samadhih.* (3)**

(तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥)

When the object of meditation alone remains in sight and the mind becomes zero losing its entity, the *Dhyan* turns into *Samadhi* (trance). Saint Kabir too reiterates the same truth, '*Surat samani sabad mein, Tahi kal na khaye.*' (सुरत समानी शब्द में, ताहि काल ना खाय।) The flow of thoughts is known as *Surat*. *Samadhi* occurs when *Surat* or the flow of thoughts stops, gets submerged in *Shabd* (name) and the entity of mind becomes nil and the target alone remains in perception. '*Sam aadi sa samadhih.*' (सम आदि स समाधिः), '*Samyakdheeyate chithey yasmin sa samadhih.*' (सम्यकधीयते चित्ते यस्मिन् स समाधिः). *Samadhi* is a stage when parity with God, the primordial element is attained, total identification with the object of meditation is called *Samadhi*. *Dharna*, *Dhyan*, *Samadhi* are collectively known as *Sanyam*:

***Trayamekatra sanyamah.* (4)**

(त्रयमेकत्र संयमः ॥४॥)

Sanyam is the collective investment of *Dharna*, *Dhyan*, *Samadhi* for realizing the object of meditation. *Sanyam* includes the connotation of the three operations, first the object or goal is to be retained, and then one has to pass through the stage of *Dhyan*, thereafter the solitary perception of the goal leads to *Samadhi*. Thus *Sanyam* is accomplished. *Sanyam* is the cumulative result of all the three procedures.

Now see the impact of the perfection of *Sanyam*:

Tajjayatpragyalokah. (5)

(तज्जयात्प्रज्ञालोकः॥५॥)

As soon as *Sanyam* is perfected the intellect is illumined with the light of God. '*Pragyalokah*' (प्रज्ञालोकः)– *Pragya* or prudence becomes capable of holding the supernatural. Such a *Sanyam* does not abruptly occur, step by step it moves leading to the accomplishment:

Tasya bhoomishu viniyogah. (6)

(तस्य भूमिषु विनियोगः॥६॥)

Sanyam is to be applied systematically to different territories or zones. *Dharna* is a territory, *Dhyan* is a territory, *Samadhi* is a territory. Systematic movement leads to the accomplishment of *Sanyam*. What are the characteristics of *Sanyam*?:

Trayamantarangam purvebhyah. (7)

(त्रयमन्तरङ्गं पूर्वैभ्यः॥७॥)

In comparison to *Yam*, *Niyam*, *Aasan*, *Pranayam* and *Pratyahar* which have been referred to in the second chapter as five outer mediums or methods, *Dharna*, *Dhyan* and *Samadhi* are subtler, deeper and inner methods:

Tadapi bahirangam nirbeejasya. (8)

(तदपि बहिरङ्गं निर्बीजस्य॥८॥)

Still, despite their inwardness, the seed of *Dharna*, *Dhyan* and *Samadhi* are present in them. So in comparison to seedless *Samadhi* (*Nirbeej Samadhi*) these mediums are external. *Bahirang* (external) does not mean that they are prone to *Prakriti* (matter). On the contrary they are the upper layers of *Samadhi*. *Nirbeej Samadhi* (seedless trance) is still deeper, It is comparatively external (*Bahirang*).

**Vyutthananirodhasanskarayorabhibhavapradurbhavou
nirodhakshanachittanvayo nirodhaparinamah. (9)**

(व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो
निरोधपरिणामः॥९॥)

When the 'Vyutthan Sanskaras' or the fickleness of mind disappears and the *Sanskaras* of *Nirodh* (restraint) appear, the mind gets sublimated and infused with *Nirodh Sanskaras*. Sublimation of mind is just the fruit. How does it help?

Tasya prasantavahita sanskarat. (10)

(तस्य प्रशान्तवाहिता संस्कारात्॥१०॥)

On account of this restraint or sublimation the mind becomes '*Prashantvahita*' (प्रशान्तवाहिता)— tranquil. In the Geeta the Lord says, '*Jitatmanah prashantasya*' (जितात्मनः प्रशान्तस्य). It means he who has conquered his senses, including mind, he whose depositions flow harmoniously such a Yogi is God-permeated or God-intoxicated '*Paramatma Samahitah*' (परमात्मा समाहितः) - 6/7. The same truth has been reiterated by Maharshi Patanjali here when he says that on account of restraint the modifications of the mind flow in a tranquil way. Bad thoughts are nipped in the bud, good thoughts also do not germinate. No agitation disturbs the mind. What is the result of such a *Samadhi*?

**Sarvarthataikagratayoh kshayodayau chittasya
samadhiparinamah. (11)**

(सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः॥११॥)

When the dispositions of the mind revolving around all kinds of sensuous objects get terminated and the concentration on the object of contemplation occurs it is known as the resultant *Samadhi* of the mind (*Chitt*). Such a kind of *Samadhi* is perfect. The Maharshi describes now the post *Samadhi* state in the following maxim:

***Tatah punah shantoditau tulyapratyayau
chittasyaikagrataparinamah. (12)***

(ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥)

Samadhi happens after the subjection of the modes of mind and the subsidence of the emerging thoughts related with sensuous subjects. When both kinds of *Vrittis* become alike, the state of mind is called *Ekagrata Parinam* (resultant concentration of the mind). Now the mind is well concentrated, neither do the *Vrittis* emerge nor any effort is to be made to tranquilize anything henceforth.

By now three kinds of results have been presented (1) *Nirodh-Parinam* (restraint of *Sanskaras*) (2) *Samadhi-Parinam* (inkling or glimpse of the target) (3) *Ekagrata-Parinam* (when the emerging and the subsiding *Vrittis* become alike, the mind gets single pointedness. Now the condition of *Bhoot* and *Indriyas* (senses) is being discussed:

***Eten bhutendriyeshu dharmalakshanavasthaparinama
vyakhyatah. (13)***

(एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥)

While explaining *Nirodh*, *Samadhi* and *Ekagrata* the *Dharm-Parinam*, *Lakshan-Parinam* and *Avastha-Parinam* happening within the world of senses, have also been explained. For the first time in the *Yog-Darshan*; the word *Dharm* has been referred to. The word *Dharm* has been mentioned after the sublimation of the *Sanskaras*, after the attainment of the state of *Samadhi*, after the subsidence of both the rising and the setting perversions or disorders and after the attainment of the capableness of single-pointedness of the mind. This is called *Dharm-Parinam*. When the traits of a *Yogi* appear in the devotee it is known as *Lakshan-Parinam*, when the state of *Yog* is well-grounded in the devotee, it is known as *Awastha-Parinam*. While explaining

Nirodh-Parinam, *Samadhi-Parinam* and *Ekagrata-Parinam* the above mentioned three *Parinams* have also been explained. Now the state of *Yog*, traits and *Dharm* are all apparent. Now the question is: What is *Dharm*?

Shantoditavyapadeshyadharmanupati dharmee. (14)

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥१४॥

Where there is no room for rising and setting of *Vrittis* (dispositions) or no space for them, there exists *Dharm* or the true devotee of *Dharm*. Where there is their balance, there exists piety. In other words when the subsidence of *Avidya* (nescience), *Asmita*, re-birth, birth, age and enjoyments causing *Vrittis* (thoughts or dispositions) and the emerging *Ekagrata-Parinam* of *Samadhi* become equalised in degree. The devotee in such a comparative state becomes truly a religious man (*Dharmik*). In such a religious or virtuous equilibrium, the devotee is *Dharmik* (religious). Such a balance or equilibrium is called *Dharm*.

Kramanyatvam parinamanyatve hetuh. (15)

(क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥)

Difference of order or rank is the cause of the difference of *Parinam* (result). Some devotees who move together make faster progress than others; some take time in grasping *Sadhan*, *Nirodh*, *Samadhi*, *Ekagrata*, *Dharm-Lakshan*, *Awatha-Parinam*. They do not appear in everyone in the same way. This is on account of *kramanyatvam* (difference of sequence or order).

In chapter first, it is mentioned that devotees of the same order start *Sadhan* together at the same time, but their time of accomplishment differs. This is on account of the difference of sequence. Everyone does not possess the same capability and same proclivity. This is the cause of delay. The intensity of faith plays an important role, it hastens or its lack delays the time of

accomplishment: *Shraddhavanllabhatey gyanam tatparah sanyatendriyah.* (श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः।) - *Geeta, 4/39*

Only the faithful, self-restrained and devoted persons attain *Kaivalya* (salvation). Here the same thing has been expressed through *Nirodh*, *Samadhi*, *Ekagrata*, *Dharm-Lakshan* and *Awastha*.

When *Sanyam* is mastered, *Vibhuti* or magnificence is obtained. Three kinds of *Parinams* (results) have been mentioned in the above lines, so at first about the fruits of *Sanyam* are being given:

Parinamtrayasanyamadateetanagatgyanam. (16)

(परिणामत्रयसंयमादतीतानागतज्ञानम्॥१६॥)

After the perfection of *Sanyam* in the above mentioned triple *Parinams* (results), knowledge of the past happenings and the premonition of the future happenings become possible.

Our Guru Maharaj could see the past and the future of any one. Once five or six friends of childhood days of our co-devotee Swami Shri Bhagwananand Ji came to the Maharaj Shree for being inducted into the fold. But Maharaj Shree remarked, "Son! You do not possess the *Sanskaras*, which are important for becoming a saint, so return to your home and get engaged in your trades. Yes! out of all of you only one appears to be qualified". Except that fellow, all of them went back to their home. Maharaj ji, seeing him again said, "Son! The name 'Gulab Singh' is the same; but you are not that fellow, he is some other person." He too was thus packed back after a lot of persuasions.

Two years after this incident, I reached Anusuiya Ashram. Even before my arrival God gave a vision to Maharaj Shree in which he saw that a river of black water was flowing, terrible waves were rising in it and a young man sitting on the bank of the

river was weeping bitterly. The revered Maharaj Shree saw in the vision that he reached there, assuring the young man said not to weep, he would cross the river, so he should fearlessly enter the river and swim across to reach the other coast. Enheartening him further he said not to fear, as he was there to look after. Thereafter he demonstrated how to swim. When the young fellow started swimming, Maharaj Ji reassuring him said, "Go on swimming in this way, you would cross the river."

Next morning Gurudev pondered over such a vision and concluded that the river stood for the river of worldliness. Its high waves made it un-swimable and unfathomable. Some young fellow was restless to cross this river of worldliness. He is to be given the proper guidance.

The moment Maharaj Ji saw me; he instantly identified me and was highly pleased. I had faith in saints. Maharaj Ji seemed to me to be the best of all the saints I had seen by that time. His habitation in the dense forest, his brilliant countenance, his genteel figure and affectionate demeanours were all very imposing. I respectfully saluted him and took my seat; Maharaj Ji took my introduction and after five minutes asked, "Are you interested in becoming a *Sadhu*?" I thought he is a stranger to me, if I said 'Yes'; he might entangle me in some dead customs and rituals. So most carefully I gave an evasive reply, "Maharaj! No one can fortell that he would become a *Sadhu* of his own accord." After saying so I moved away from Maharaj Ji to avoid his further enquiries. Maharaj Ji said to the persons sitting nearby: "*Abahun saar kawai kaatat hai* (अबहुँ सार कवई काटत है- Still he is taking strategic moves.). I have foreseen that he would stay and I have to guide him." This is an instance of the state of a Mahapurush after he has mastered *Sanyam*. Knowledge of past and future becomes available to him spontaneously. This is his ingenuous *Vibhuti*.

*Shabdarthpratyayanamitaretaradhyasat
sankarastatpravibhagsanyamat sarvabhootarutgyanam. (17)*

(शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभागसंयमात्
सर्वभूतरुतज्ञानम् ॥ १७ ॥)

On account of the misperception of words, their import and knowledge, they all get intermingled; but when *Sanyam* is applied to decipher the meaning of words uttered by all living beings become possible.

In the Anusuiya Ashram such incidents usually occurred. Maharaj Ji often used to say the monkey speaks so, the bird was telling thus. Once a man was taking bath in the Mandakini Ganga, his package was lost. He was surprised that though there was none there, still the package disappeared. Who could have stolen it? The package contained some official papers, some money, a watch and the like. After searching it for an hour, he reported to the Maharaj Ji that the package contained Govt. papers, he would lose his job if they were not located. Maharaj Ji became moved. He got up from his *Aasan* and turned to a side. At some distance a she-monkey was seen sitting. When Maharaj Ji looked towards her, she lowered her head down and uttered 'uun'. Maharaj Ji said, "Look, she is telling something, go and search the package there." That fellow went near a rock and found the package lying under the bush. Although the package was damaged but the articles therein were intact.

Once Gurudev was at the place of a devotee. At a distance a dog was barking even in deep sleep and at times moved its legs also. Maharaj Ji remarked, "It is even in dream driving off some one." The devotees there enquired, "Whom is it so driving away?" Maharaj Ji cast his glance at it and after two minutes said, "It seems a *Bhandara* (general feast) is going to be organized there tomorrow. *Pattals* would be thrown there. Cows, goats, dogs would

assemble to eat the left-overs, this dog is driving them away. It is foreseeing the future.”

Then there was no such plan to organize any *Bhandara* there. People forgot this incident. At night some rich persons came to have *Darshan* of Maharaj Ji but they soon went away. Next morning some persons came along with cooks who brought with them *Kalchhi* (ladles), baking utensils and cauldron (*Karaha*). Now preparations for the *Bhandara* started, when it was over, the *Pattals* were thrown to a side. Everyone saw that the same dog was driving away the cows. Maharaj Ji reminded all, “See! That is the dog driving them away.” This is an instance of ‘*Sarvabhootrutgyanam*’ (सर्वभूतरुतज्ञानम्)—capability to understand what other creatures speak or convey.

Sati said to Lord Shankar, “Lord! I did not take any test, like you I too simply saluted him.” Shankar Ji doubted her statement. He sat in meditation and the fact was revealed— ‘*Sati Jo Keen Charit Sab Jana.*’ (सती जो कीन्ह चरित सब जाना।). All her deeds were revealed to him. He could see that Sati committed the sin by assuming the form of Sita to test Ram.

On acquiring the capableness to separate words, their meaning and their intention and on applying *Sanyam* the inner intent and desires of all the creatures become evident. On hearing the words of some one or on seeing the speaker, or on grasping his words the modes of the mind of the Mahapurushas run to one direction leading to deep meditation. The state of *Samadhi* occurs when all the three meditation, object of meditation and *Samadhi* unite. *Sanyam* is perfected. By such a *Sanyam*, the intent of the spoken words become clear and this is done within minutes because *Sanyam* has been mastered.

Now let us see *Sanyam* and the *Vibhuti*:

Sanskarsakshatkaranat poorvajatigyanam. (18)

(संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥१८॥)

Through the direct perception of *Sanskaras* by *Sanyam* knowledge of past births becomes possible. Whatever a living being does through the senses, through his intellect, their imprint gets accumulated as *Sanskaras* in the heart or mind and this process goes on running from births to births. By restraining these *Sanskaras* and by directly perceiving them a Yogi gets capableness to know about his past births. Similarly by perceiving and restraining the *Sanskaras* of others knowledge about their past births could be gained.

When Swami Shivanand Ji, our co-devotee came to the revered Maharaj Shree, on the third day the Maharaj Ji said to him, "Look! Several births ago you and I were related, the same *Sanskar* drew you here. Although I do not find in you qualifying traits for *Bhajan*, still if you get engaged in service here, you would cross the bar". If a Mahapurush applies *Sanyam* at any place, he can know about the state of the *Sanskaras* of others. The Maharshi now speaks about different ways of the uses of *Sanyam* by the Mahapurushas:

Pratyayasya parchittagyanam. (19)

(प्रत्ययस्य परचित्तज्ञानम्॥१९॥)

By perceiving the mind of others through *Sanyam*, their state of mind is revealed. Maharaj Ji used to say that if you want to know about the mind of anyone, you should catch his form and go in meditation. Everything of his mind would be revealed. This quality (*Vibhuti*) is usually found among the Mahapurushas.

Na cha tat salambanam tasyavishayibootatvat. (20)

(न च तत् सालम्बनं तस्याविषयीभूतत्वात्॥२०॥)

Such a knowledge is obtained without any prop or support and it is not related with the consciousness of the Yogi. The consciousness of a Yogi is tranquil and flows peacefully, whereas

the consciousness of others is fickle and eccentric. Only that part of mind of such a person is revealed which is caught by the Yogi at a particular time. So it is partially revealed.

Kayaroopsanyamat tadgrahyashaktistambhe chakshuh-prakashasamprayogeantardhanam. (21)

(कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम्॥२१॥)

When on account of the *Sanyam* of the physical body, the powers of the *Vrittis* (dispositions) to grasp anything are stopped, the Yogi becomes invisible as his eyes get delinked with light. *Sanyam* is deep meditation from the core of the heart of the body. When it is accomplished, then '*Tadgrahyashaktistambhe*' (तद्ग्राह्यशक्तिस्तम्भे)—it blocks the powers of others to see the physical existence of the body. Consequently the Yogi becomes invisible. His connection with the vision or sight of others is cut off on account of the blockage of their powers to see the cause of the invisibility of the Yogi.

During the early stage of meditation efforts are made to meditate on a dot-like thing on the last point of the nose, gradually *Surati* (mind's eye) is taken inside, it is inverted. When the *Surati* becomes inverted, the eyes remain open but they see nothing. Actually eyes do not see, thoughts see. In meditation thoughts dissolve and the eyes do not blink. He, whose eyelids remain open during meditation gets more absorbed, that is why it is forbidden to meditate with closed eyes. The mind is volatile, ever flickering. Sometimes despite the open-eyes the mind runs riot. But the thought which causes so gets located and it is side-tracked. Thus the mind is stabilized. If you see the meditating posture of Lord Shiv, you would find his eyes half-open. Devotees must follow it.

Sopakramam nirupkramam cha karm tatsanyamadaparantagyanamarishte bhyo va. (22)

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा॥२२॥

Actions are of two kinds— *Sopkramam* (with effort or with preparation) and *Nirupkramam* (without any effort or preparation). In the Geeta they have been named as *Punyakarm* (virtuous actions) and *Paapkarm* (sinful actions). *Upkram* means actions which are done with some device and *Nirupkram* means actions done without any device or scheme. *Punyakarm* which leads to perfection, are born of some device or scheme. *Upkram-rahit Karmas* or actions done without any device lead to sin and the ultimate fall. But when *Sanyam* screens them or splits them, in other words when the state of both the *Karmas* (actions) is well comprehended, a Yogi gets the knowledge of death. For how long such *Sanskaras* would remain and when would they subside, becomes comprehensible and 'Aristebhyah'— misfortunes or disasters too give inkling about the force or volume of disasters. Their ascendance and descendance and their speed too enlighten how much time still remained in the ultimate end of the last *Sanskar*.

The death of the physical body is not real death; it is simply the changing of clothes. Only that death is commendable after which there is no birth.

Jeevat mein marana bhala, marai jo janey koy.

Marane se pahale mare, ajar amar so hoy.

(जीवत में मरना भला, मरै जो जाने कोय।

मरने से पहले मरे, अजर अमर सो होय॥)

Ja marane se jag darai, so mero anand.

Kab marihaun kab paihaun, puran paramanand.

(जा मरने से जग डरै, सो मेरो आनन्द।

कब मरिहौं कब पाइहौं, पूरन परमानन्द॥)

Man mara maya mari, hansa beparvah.

Jaka kachhoo na chahiye, soi shahanshah.

(मन मरा माया मरी, हंसा बेपरवाह। जाका कछू न चाहिए, सोई शाहंशाह॥)

Maitryadishu balani. (23)

(मैत्र्यादिषु बलानि॥२३॥)

Friendship is never to be found in the world. What appears in the name of friendship is mutual behaviour or mien. If you try to make a friend, you may fall victim to his weaknesses or the vice-versa. Compassion for any living being may be possible but so far as the friendship is concerned, it is impossible. The Shankaracharya says— "**Kah shatruvey santi nijendriyani, tanyev mitrani jitani yani.**" (कः शत्रुवे सन्ति निजेन्द्रियाणि, तान्येव मित्राणि जितानि यानि।) Who is an enemy in this world? Our own senses. If the same senses are conquered, they become friends and friendly, they become the cause of our great well-being. Lord Shri Krishna has laid emphasis on their conquest, "Arjun! It is your soul which is your friend or foe." How? They who have conquered their senses alongwith the mind, enjoy friendship with the soul, they who can not do so, face it as an enemy. The soul becomes inimical, it throws them down in the dark ditch of lowly births. So friendship implies friendship with the restraint of senses and such a friendship gives strength, the strength of the soul or spiritual power. If we see from the worldly point of view, we find that the illusion of friendship does not give salvation.

Shatru mitra sukh dukh jag mahin.**Mayakrit paramarath nahin.**

(शत्रु मित्र सुख दुख जग माहीं। मायाकृत परमारथ नाही॥)

Sakha param paramarath yehu.**Man kram vachan Ram pad nehu.**

(सखा परम परमारथ एहू। मन क्रम वचन राम पद नेहू॥)

Baleshu hastibaladeeni. (24)

(बलेषु हस्तिबलादीनि॥२४॥)

With the gradual accomplishment of *Sanyam*, all kinds of powers and capableness become available. Lord Shri Krishna says:

Balam balavatam chaham kamrag vivarjitam.

Dharmaviruddho booteshu kamoasmi bharatarshabh.

(बलं बलवतां चाहं कामराग विवर्जितम्॥

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ॥) - *Geeta, 7/11*

I am the strength of all those who are free from desires and attachments. None in this world possesses everlasting might or powers. The Lord says that it is He who embodies the powers which transcend desires and attachment with the world. With the gradual accomplishment of *Sanyam*, the attainment of the experiences of every kind of developing capableness becomes perceptible. '*Apabal tapabal baahubal, chautho hai bal dam. 'Soor' kishor kripa tey sab bal, harey ko hari naam.*' (अपबल तपबल बाहुबल, चौथो है बल दाम। 'सूर' किशोर कृपा ते सब बल, हारे को हरि नाम॥) When every kind of power is lost, the loser obtains the power of the grace of God.

In ancient days the standard to measure the strength of any one was elephantine strength. Bheem possessed the strength of eighty thousand elephants, Duhshasan possessed the strength of ten thousand elephants, Dhritrastra had the strength of one lac elephants. Now a days horse-power is the standard. Step by step the strength or power related with every stage of *Sadhana* becomes attainable in due course of time.

Pravittyalokanyasat

sookshmavyavahitaviprakrishtagyanam.(25)

(प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्॥२५॥)

The Maharshi says in the fifth maxim of this very chapter that the intelligence bears the supernatural light after the accomplishment of *Sanyam* '*Pragyalokah*' (प्रज्ञालोकः). Similarly in the thirty sixth maxim illuminating dispositions have been discussed. Here, the Maharshi speaks of '*Pravittyalokah*' (प्रवृत्त्यालोकः). He says that even dispositions imbibe the supernatural

luminosity. After the attainment of such a luminosity the knowledge or information about distant things existing at a distant place becomes possible 'Sookshmavyahitaviprakishta-gyanam' (सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्)

For instance an incident is quoted here. In 1962 China attacked India. Revered Maharaj Ji who was in Ansuia, said to the devotees present there that China had attacked India. Could anybody give him also the news about the war? How the war was going on? One of the devotees presented a radio-set to the Maharaj Shree who remarked, "Can an iron-instrument give the report?" The devotee replied, "Sir! It is Radio, it would give you up to date information about the war." Radio was then an unknown invention there.

The broadcasting time of news was fixed. Maharaj Ji used to get perturbed to hear the news. One evening Maharaj Ji was sitting in an anguished mood, suddenly he spoke out, "Tomorrow it would end, the war would stop. God has just given me the vision that I am sitting at the cliff of a mountain with my *Chillum* (smoking pipe) and I myself am announcing- "It is enough now, stop all this. On this side of the demarcating line India and across the line China would remain."

Next morning the news was broadcast that the war had stopped. Generally cease-fires are common happenings. Anything could appear in dream also. But the fore-knowledge of future happenings is quite unusual. How could he see the snow-capped hills and the hilly scenery? How was it possible for Maharaj Ji to know all sitting in Anusuiya?

In Ramcharitmanas it is mentioned:

Yatha suanjan anji drig, sadhak siddha sujan.

Kautuk dekhahin sail ban, bhootal bhoori nidhan.

(यथा सुअंजन अँजि दृग, साधक सिद्ध सुजान।
कौतुक देखहिं सैल बन, भूतल भूरि निधान॥)

The dust of the feet of Guru Maharaj is like collyrium, which opens the eyes of the heart. The devotee, despite remaining at a peaceful solitary, distant place, can visualize anything of any place on account of this collyrium.

Bhuvanagyanam surye sanyamat. (26)

(भुवनज्ञानं सूर्ये संयमात्॥२६॥)

Everything about all the kinds of worlds comes into the purview of knowledge after deep contemplation of God. This is called *Sanyam* in *Surya*. *Bhuvan* is a Yogic term. Three *Bhuvans* (*Tribhuvan* or three worlds), fourteen worlds and innumerable worlds have been referred in the *Ramcharitmanas*. Actually ten senses and the aggregate of mind, intellect, consciousness and ego are the fourteen worlds where the dispositions of the living beings stay. Their innumerable inclinations have been called innumerable worlds. When the living beings remain in these fourteen fields or locations then they are known as fourteen occupants (*Adhibhoot*), they cause birth and death of living beings. As a result of *Sadhan* divine properties flow in or abound all these fourteen locations, then they (the fourteen locations) turn into fourteen abodes of divinity. As the *Sadhan* improves, the same become the nerve centre of the soul (*Adhi-Aatm*). After the accomplishment, the vision and the contact with God, these worlds dissolve, the *Prakriti* (matter) merges with the quintessence of soul (*Purush*).

Sun is the symbol of supreme illumination, God. By applying the *Sanyam* in *Surya* (contemplation of God) universal knowledge about all the worlds (*Bhuvans*) becomes possible. This is what, Maharshi Patanjali says when he says— '*Bhuvangyanam*' (भुवनज्ञानम्). Lord Shri Krishna says in the *Geeta* that they who

pass trotting the path of Surya, never come again or return. Maharshi reiterates the same truth that with the spiritual ennoblement devotees know very well about their attachments with different *Bhuvans*, about the content of worldliness and the spiritual progress. They know how much they are under the grip of the soul (*Aatma ka adhipatya*). Everything becomes knowledgeable. But if the *Sanyam* falls short of the standard of *Surya*, then what?

Chandre taravyuhagyanam. (27)

(चन्द्रे ताराव्यूहज्ञानम्॥२७॥)

By applying *Sanyam* to the moon, the composition of stars becomes known. This very world is compared with night, '*Ya nisha sarvabhootanam tasyam jagarti sanyami.*' (या निशा सर्वभूतानां तस्यां जागर्ति संयमी।) All the living beings are lying in sleep. Only persons who become self-controlled (*Sanyami*) wake up. When they start getting the glimpses of God in this world of night, then they know the state of stars. '*Taravyuhgyanam*' (ताराव्यूहज्ञानम्) which means how and where the strings of the dispositions of mind are lying, where do they move, how many knots are in them? Thus its strategic positions become revealed. Now he describes hereunder the result of remaining stable in *Sadhan*:

Dhruve tadgatigyanam. (28)

(ध्रुवे तद्गतिज्ञानम्॥२८॥)

After stabilizing *Sanyam* in *Dhruv Tara* (Polar star) the movement of stars is known. During the advanced stage of *Stambh Vritti* (restrained dispositions), when *Surati* becomes unwavering, the movement of stars, the speed of the dispositions of mind is known. (तद्गति ज्ञानम्) Even before the emergence of thoughts and emotions in contemplation, its inkling is pre-noticed. Consequently they subside before they cause any disturbance. All such things occur in the *Chidakash* (firmament of the consciousness).

Nabhichakre kayavyuhgyanam. (29)

(नाभिचक्रे कायव्यूहज्ञानम् ॥२९॥)

Through *Sanyam* the focal point of the navel is controlled, then the complete knowledge of the corporeal body is attained- '*Kayavyuhgyanam*' (कायव्यूहज्ञानम्). Navel is the symbol of the centre or the focal point. With the withdrawal of the mind, its restoration at the place of its origin '*Kayavyuhgyanam*' (कायव्यूहज्ञानम्) becomes possible, one gets complete knowledge about the causes of formations and reformations of physical body.

What are the reasons for its raising up again and again, how many bodies still remain to be raised up, all these things are well comprehended. Lord Buddha had the knowledge of hundreds of his births. Guru Maharaj saw in the vision that he had been *Sadhu* since last seven births. Jad Bharat retained the knowledge even in the body of a deer. Kagbhusundi had the knowledge of his thousands of previous births. When *Sanyam* develops upto a standard stage, the knowledge of the future births, their conditions become known.

Kanthakupe kshutpipasanivrittih. (30)

(कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥)

By observing *Sanyam* of throat or the palate one is freed from hunger and thirst. When only the name of God vibrates in the throat, the throat remains submerged with the thoughts of God then all the instincts, desires, hopes, hunger and thirst disappear. There is a reference in the Ramcharitmanas of the visit of Ram in the Ashram of Vishwamitra. On seeing Ram the Maharshi instantly identified him as qualified and eligible for knowledge which he gave him before his departure. '*Jate lag na chhudha piyasa. Atulit bal tan tej prakasa.*' (जाते लाग न छुधा पियासा। अतुलित बल तन तेज प्रकासा॥) On account this knowledge he did not feel hunger and his physical strength and glow increased immeasurably. But we

find facts opposite to it. After obtaining the knowledge of specific *Mantra* when Ram reached Janakpur, all the fifty six kinds of dishes were catered. So far as *Ram* was concerned, he was naturally the chief guest, centre of all kinds of hospitality, but it is curious to see what Gurudev Vishwamitra did. He also took the meals and thereafter started narrating some ancient tales. First he enjoyed the meal, then he narrated the tales. If this is true, where is the effect of the *Mantra* which freed him from hunger and thirst.

Kari bhojan munivar vigyani.

Lage kahan kachhu katha purani.

(करि भोजनु मुनिवर विज्ञानी। लगे कहन कछु कथा पुरानी॥)

Actually the Ramcharitmanas contains the spiritual import. Ram is the symbol of *Vigyan* (specific knowledge), Vishwamitra is the symbol of faith. *Vigyan*, which is transmitted without any medium, in other words which is wireless, is perception or spiritual experience. When faith combines with perception, then the knowledge reveals the quintessence of *Brahm* (Supreme entity). God is matchless power or force, devotee gets linked with Him. After this he becomes free from desires, free from ambitions and is satiated forever.

The moment *Surat* is fixed on God, the feelings of hunger and thirst disappear. On account of this very truth our Maharaj Ji used to keep fast for two three days at a stretch, this used to happen usually. Even after the fast of seven days or fourteen days, never any trait of exhaustion appeared on his face. Once on account of fourteen days-fast when his body got heated and something like blood was seen in his urine, he uttered some hot words addressed to God, "What kind of Ishtdev you are? You got me seated in this jungle, where no edibles are available, it seems after two-three days I would die. Who would perform *Bhajan* after the physical body falls?" God spoke now, "O.K., if you are so bent upon taking

food, you start eating from tomorrow.” From the next day provisions, unasked for, started pouring in. Now Maharaj Ji pondered over the dry words of God, allowing him to take food from next day. He grew curious to know its reason. So God responded, “Had you continued your fast for twenty one days, you would have been freed from hunger for the whole life without losing your vigour.” Thus the crux of all is that *Sanyam* of the throat or palate grants capableness to bear the blows of hunger and thirst.

Koormanadyam sthairyam. (31)

(कूर्मनाड्यां स्थैर्यम्॥३१॥)

By the perfection of *Sanyam* in ‘*Koorm Nadi*’, one attains stability. In the Ayurved the main nerve which conducts or bears *Pran* is known as *Koorm Nadi*. One while taking *Pran-Vayu* (breath) does not simply inhales the breath, one inhales the thoughts also hovering in the environment. By restraining the thoughts which enter alongwith the breath the Yogi becomes free from them, the thoughts fail to intrude upon thereafter. Consequently the contemplation becomes smooth. The Maharshi gives an instance of *Koorm*. Just as a tortoise (*Koorm*) withdraws its neck, feet etc. on getting the least approaching sound of footsteps similarly a devotee or *Sadhak* withdraws his senses dallying with objects. In the Geeta, Lord Shri Krishna quotes an example of *Koorm* (tortoise):

Yada sanharate chayam koormoanganeev sarvashah.

Indriyaneendriyarthebhyastasya pragra pratishtita.

(यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥) - *Geeta, 2/58*

When a devotee withdraws all his senses like a tortoise, his mind becomes stable. But a tortoise re-extends his limbs after the disappearance of dangers, does a man of stable mind also get

involved in the objects and expand his senses like a tortoise? Lord Shri Krishna resolves this issue as follows:

Vishaya vinivartante niraharasya dehinah.

Rasvarjam rasoapyasya param drishtva nivartate.

(विषया विनिवर्तन्ते निराहारस्य देहिनः।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥) - *Geeta*

For one who does not respond to the objects, the objects fail to obstruct but the attachment with the objects persists. Such an attachment is also removed after the perception of the supreme entity. Maharshi Patanjali also means the same thing.

Moordhajyotishi siddhadarshanam. (32)

(मूर्धज्योतिषि सिद्धदर्शनम्॥३२॥)

Moordha is the mind or the forehead, where thoughts germinate. One who restrains the light of *Moordha* (forehead) gets the visions of accomplished persons. He identifies what is the state of their accomplishment, whether they have perceived God or not. Experience of the permeation of Supreme Entity in every thing is supreme accomplishment.

In the *Geeta* also such a sort of *Sanyam* has been referred:

Sarvadwarani sanyamya mano hridi nirudhya cha.

Moordhnyadhayatmanah pranamasthito yogadharanam.

(सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।

मूर्धन्याधायान्मनः प्राणमास्थितो योगधारणाम्॥) - *Geeta, 8/12*

He, who after blocking the doors of senses or withdrawing the desires, who after restraining the *Pran* or transactions of the inner self chants *OM* (the symbol of ever lasting *Brahm*) meditating on Me, renounces his body awareness attains, the supreme state of self-realisation.

Maharshi Patanjali also means the same thing that by the *Sanyam* of the light of the *Moordha* (forehead), visions of

accomplished persons become possible God-realisation is the Supreme accomplishment. He crosses the levels of important or unimportant *Siddhis* (super natural powers).

Pratibhadwa sarvam. (33)

(प्रातिभाद्वा सर्वम्॥३३॥)

After obtaining the *Pratibhgyan* (intuitive knowledge), even without *Sanyam* a Yogi knows all. Such a knowledge which is directed by God, is *Pratibh* or intuitive. One who gets this knowledge knows without efforts about all the things. Even before the arrival of persons, revered Maharaj Ji used to talk us about them.

Sometimes Maharaj Ji was seen soliloquizing like, “Hoon! Now he has stepped out and is coming with garbage from inlaw’s house, I have to give him lodging and fooding, a plough as well as a ploughman and a goading stick too.” We used to be surprised to hear such mutterings containing no reference and context. We could not follow whom he was chiding. After sometime a group of six or seven saints was seen advancing towards the Ashram. Maharaj Ji uttered, “It seems their work of cultivation and sowing etc. is over. Now releasing the tail-point of their *Dhoti* (loin-cloth) and turning it into an *Achala*, they have undertaken the pilgrimage-spreed,” Some of them used to slip away after such admonitions, still if the remaining ones came for *Darshan*, Maharaj Ji used to make all the arrangements.

At times Maharaj Ji got inkling that some good saint was expected at his place. Commanding us to be alert, he directed, “Be alert, he might pass out unnoticed, some evolved saint is coming.” Soon after it a saint looking like a mad man appeared there. Maharaj Shree directed us to greet him and serve him. Offering seat he asked, “Where are you wandering these days?” Thus during their conversations, we too got a lot of subtle

informations. Maharaj Ji used to have every type of information all the time sitting at his seat.

Hridaye chittasamvit. (34)

(हृदये चित्तसंवित्॥३४॥)

Through the *Sanyam* of heart, the nature of consciousness is revealed. It becomes then clear, how stainless, how subtle, how deformed it is. Neither any kind of passion arises in it, nor any alteration of *Sadhan* occurs in it so whatever is there is clear and apparent.

Sattvapurushayoratyantasankeernayoh pratyayavishesho bhogah pararthatswarthasanyamat purushgyanam. (35)

(सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थात्स्वार्थसंयमात् पुरुषज्ञानम्॥३५॥)

Prakriti and *Purush* present in *Sattva* or intellect are mutually very different. When they appear to be similar, they become the cause of death and birth. *Pararth* which makes available the supreme wealth, is a Yogic-technique. If through it the riches of the self (*Swa+Arth*) *Sanyam* is applied, the *Purush* is revealed. The soul is the only supreme being, one realizes this pure undefiled entity. Its traits become cognizable.

There is only one prescribed technique of *Bhajan*. Practice of the chanting of *OM*, total faith in the *Sadguru*, penance, study of the self, surrender to God, systematic observance of *Astang-Yog* are all known as *Pararth Vidya*. They, who accomplish *Swarth* (self-ennoblement) through the adove means of *Pararth*, know the ultimate truth. Now the ultimate merger of the witnessing self with its original form remains to be attained:

Tatah pratibhashravanavedanadarshaswadavarta jayantey. (36)

(ततः प्रातिभश्रावणवेदनादर्शस्वादवार्ता जायन्ते॥३६॥)

One achieves a number of *Siddhis* (super natural powers) after the perfection of *Swarth-Sanyam*, for example:

1. *Pratibh* (Intuition)— Such an intuition is directed by God. On account of this intuition the Yogi knows all sitting at his place.

2. *Shravan*— By this *Siddhi* the Yogi can hear the distant sounds. His ears turn into divine ears and hear only the holy sounds.

3. *Vedan*— His knowledge through touch also becomes divine.

4. *Adarsh*— The Yogi attains powers to have the vision of divinity.

5. *Aaswad*— The Yogi now sips the ambrosial or astral juice. He loses his interest in drinking any other sort of juice of this world.

6. *Varta*— By joining the suffix 'un' in with the word 'Varti', the word 'Vaart' is coined. 'Varta' is the plural of the word 'Varti' which is fragrant. So the Yogi attains powers to feel the divine smell.

The Yogi should not get entangled with such *Siddhis* (attainments). He should keep his eye only on the goal. *Siddhis* are meant to boost up the *Sadhan*, they simply facilitate and smoothen the path. The devotee should not forget his target. So the Maharshi cautions:

Tey samadhavupasarga vyutthaney siddhayah. (37)

(ते समाधवुपसर्गा व्युत्थाने सिद्धयः॥३७॥)

The above mentioned six *siddhis* are obstructions in the attainment of *Samadhi* (trance) and *Kaivalya*. They are simply embellishments of the path of Yog. A devotee who has his eye on the target, does not even cast a glance at them. Various forms of magnificence are bound to occur and they should occur also because they boost up the morale of the devotees, but if the devotee

taking them to be enjoyable, gets entrapped, then the *Siddhis* prove to be the stumbling blocks in the way of the attainment of *Kaivalya*, exactly like the instincts of lust, wrath, avarice and attachments. So a devotee should always be very alert and should not forget the goal.

Bandhakaranashaithilyatpracharasamvedanachch chittasya parshareeraveshah. (38)

(बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः॥३८॥)

On account of the loosening of the causes of bondage (*Karm* and *Karmic Sanskaras*) and feeling the tranquility of the mind, it is possible for the mind or the consciousness to enter into the body of others. By such a consciousness you can catch the *Swaroop* (form) of anyone and you can know his thoughts. Guru Maharaj used to do it often. If any undesirable person dropped in to *Anusuiya Ashram*, he used to hum- '*Kamroop kehi karan aaya.*' (कामरूप केहि कारन आया।). Through meditation he used to sift and know what type of man he was and comment, "What a hypocrit he is like a heron meditates superficially, he is a pucca imposter." Such an information one gets by the perfection of *Sanyam*. The moment other's form is held by contemplation, the moment it becomes deep and the moment *Surat* (mind's eyes) becomes unflinching, the operations of other's mind are revealed. This is the perfection of the *Sanyam*.

Udanajayajjalapankakantakadishvasangautkrantishch. (39)

(उदानजयाज्जलपङ्ककण्टकादिष्वसङ्गउत्क्रान्तिश्च॥३९॥)

If *Udan Vayu* is conquered, the body of a Yogi does not contact water, filth, thorns etc. Its movement turns upward.

The field of *Udan Vayu* (upward wind in the body) starts from the throat to the head which moves upward. It drops the living beings in good or bad *Yonis* (births) according to their virtuous or sinful deeds. After the control of this region, the Yogi

becomes non-involved in the world. Neither desires nor wrath nor other disorders afflict him. The movement of this *Vayu* (wind) is not downward towards *Prakriti* (matter), it is upward towards God.

Once there was *Satsang* going on at a place. As it usually happens, the audience started dozing. The speaker (*Mahatma Ji*) announced that during *Satsang* good smell spreads every where and flowers rain. So dozing is natural. But in the celebrations of dance and music, people do not feel sleepy because thorns rain there - thorns of greed, thorns of lust, thorns of hate and hatred. Such thorns are countless. A Yogi remains non-involved, untouched by them. '*Lipyatey na sa papen padmapatra-mivambhasa.*' (लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥) The Lord says in the Geeta that numberless ripples pass from the surface of the petals of lotus but the petals remain unaffected by them or by the dirt and dross. Similarly a Mahapurush remains unaffected by the effect of disorders.

Samanjayajjvalanam. (40)

(समानजयाज्ज्वलनम्॥४०॥)

If the *Saman Vayu* (which remains in the region starting from heart to the navel) is controlled with *Sanyam* the body of a Yogi starts glowing. The effulgence of God starts blooming in the Yogi. *Chittvritti*- disposition of the mind is a kind of mental atmosphere. If it is restrained through *Sanyam* and if it is equalized and becomes homogeneous, disordered passions fail to disturb him and a divine brightness appears on the face of the devotee.

Revered Maharaj Ji used to say, "Ho! My body was earlier blackish, dry and withered, but the day I realised the self, it is metamorphosed." '*Avadhapuri prabhu aavat jani. Bhai sakal sobha ki khani.*' (अवधपुरी प्रभु आवत जानी। भई सकल सोभा की खानी॥) Avadh is the symbol of this body in which the state of boundlessness occurs. At the time of the descent of God in body,

it is embellished with all kinds of grace and elegance. Feelings and sentiments and the nature of ordinary mortals disappear and a divine aura of God spreads all over the body. The flow of thoughts becomes regular and regulated; no passion now disturbs the mind. The divine effulgence envelops the Yogi and he shines with spiritual brightness.

***Shrotrakashayoh sambandhasanyamad divyam shrotram.*(41)**

(श्रोत्राकाशयोः सम्बन्धसंयमाद् दिव्यं श्रोत्रम्॥४१॥)

‘*Shrotra*’ means ears. When the ears and space, are restrained, they become divine. The *Sanyam* now becomes so developed that the ears now catch sound from the space, from the celestial or transcendental space. *Shrotra* does not mean only ears or the power of hearing. Even deaf persons can attain God. The power which enables ears to hear anything, gets imbued with divinity. A state comes when jingling sound without any musical instrument rises. It is comprehended only during meditation. ‘*Bin baja jhankar uthey tahn, samujhi pare jab dhyam dharey.*’ (बिन बाजा झंकार उठे तहँ, समुझि पड़े जब ध्यान धरे।) No earthly music impresses the Yogi. His *Shrotra* (ears) now turns into celestial *Shrotra*.

***Kayakashayoh sambandhasanyamallaghutool-samapatteshchakashgamanam.* (42)**

(कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम्॥४२॥)

By observing *Sanyam* of body and the space ‘*Kayakashyoh*’ (कायाकाशयोः)— the body becomes as light as cotton ‘*Laghutoolsamapatteh*’ (लघुतूलसमापत्तेः) and the devotee gets power to walk in space. *Surat* (mind’s eye) becomes akin to space, and becomes unidimensional. ‘*Kou awakash ki nabh binu pawai.*’ (कोउ अवकाश कि नभ बिनु पावइ।)— Space is a peaceful and peace-giving thing. It is a magnificence which one gets by *Sanyam* in the firmament of consciousness (*Chidakash*) and the physical firmament (*Kayakash*). After this body consciousness drops down.

***Bahirakalpita Vrittirmahavideha tatah
prakashavaranakshayah. (43)***

(बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥४३॥)

Mahavidehawastha is the state of total non-challance of fancying thoughts towards everything visible or audible. No stimulus or thought arises on seeing things or places. When such a state occurs the veil of light becomes thin, the curtain lying between the viewer and the devotee becomes flimsy. The curtain stands for the response which one gives on seeing good or bad things. When the devotee becomes non-challant, unresponsive to objects around, the curtain drops down. The hurdle in comprehending the extent of the spiritually enlightened intellect, no more remains.

In the Geeta the Lord says:

***Bahya sparsheshwasaktatma vindatyatmani yatsukham.
Sa brahmayog yuktatma sukhamakshayamashnutey.***

(बाह्य स्पर्शेषसक्तात्मा विन्दत्यात्मनि यत्सुखम्।

स ब्रह्मयोग युक्तात्मा सुखमक्षयमश्नुते॥) - *Geeta, 5/21*

One who remains indifferent to the enjoyments of the worldly objects gets spiritual bliss? Maharshi Patanjali says that his veil of light drops down. The hindrance which blocked the entry of divine light in the intellect is removed.

***Isthoolaswaroopasookshmanvayarthvattvasanyamad
bhootajayah. (44)***

(स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः ॥४४॥)

When *Sanyam* is observed on five levels i.e. on *Isthool*, on *Swaroop*, on *Sukshm*, on *Anvaya* and on *Arthvattva* one attains victory over everything. The Geeta says:

Iswarah sarvabhootanam hriddesheyarjun tishthati.

(ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति॥) - *Geeta, 18/61*

God permeates all the living beings. *Bhoot* means living being but the chief cause of all the living beings are *Panchmahabhoot* (the five elements like space, earth, fire, water and air) and their *Tanmatras*— sense of hearing, sense of touch, sense of sight, sense of taste, sense of smell. They all together form the concrete body of living beings. Wherever they occur, their forms become visible. Visible things are concrete, when form of concrete objects becomes clear their subtle states become comprehensible. They are to be analyzed separately from each other. The last stage '*Arthvatva*', in other words its properties is purposeful. It means their qualitative appreciation to know, the nature of things whether they are homogeneous or heterogeneous. One has to know whether the final form which emerged was leading to *Kleshas* (afflictions) or not. When the capableness to analyse the *Panch-Bhootas* (five elements) is achieved, then the *Bhootas* (living beings) are conquered. Such a *Sanyam* occurs step by step. After completely comprehending these things if one moves, he is bound to move towards the realisation of the self, he conquers the *Panch-Bhootas*. Nothing born of senses or no sensuous objects can mislead him now. He is blessed with a special thing alongwith it:

Tatoanimadipradurbhavah

kayasampattiddharmanabhigatahch. (45)

(ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च॥१४५॥)

On account of victory over the *Bhootas* one attains eight kinds of super natural powers (*Siddhi*) like *Anima*, *Mahima* etc., and freedom from the obstructions which *Bhootas* create. Eight kinds of *Siddhi* have been described in the scripture- *Anima*, *Laghima*, *Mahima*, *Ganima*, *Prapti*, *Prakamya*, *Vashitwa* and *Ishitwa*. *Anima* is the knowledge of the subtlest things. The child-like nature of a Mahapurush is *Laghima*. Such Mahapurushas do

not regard any work despicable or lowly. Lord Shri Krishna tried to pick up pattals. Lord Buddha started bathing an ailing disciple and giving medicines to him. Revered Maharaj Ji started massaging the feet of a disciple who was crying with pain. The disciple hesitated and said, "Maharaj, kindly do not touch me." but he went on massaging the body from neck to his feet and said, "Now the pain would go." The patient got the relief. The majesty of God descends in the devotee. After the accomplishment the majesty of *Dattatreya* started unfolding itself. Consequently crowds started increasing and he now felt disturbance. Then he prayed and asked God, "Why does so much crowd assemble wherever I go?" God replied, "Now I live in your heart, so Goddess Lakshmi following Me is also here to serve Me."

Ganima endows a Yogi with dignity and grace, things desired rush up to him without any hurdle. Revered Maharaj Ji was wandering in Bombay. He saw coconuts being sold on a trolley. He felt a keen desire to eat it but had no money. So he passed by it and sat under a tree. A crow suddenly picked up a piece of coconut from the same trolley but it fell before Maharaj Ji. God gave good omens, his right limbs started vibrating signifying that he could take it. '*Jo ichchha karihau man mahin. Hari prasad kachhu durlabh nahin.*' (जो इच्छा करिहउ मन माहीं। हरि प्रसाद कछु दुर्लभ नाही॥) He becomes master of all. This is *Ishitwa*. The Lord while referring to the nature of *Kshatriyas* says- "*Danmeeshwar bhavashch kshatrakarm swabhavajam.*" (दानमीश्वर भावश्च क्षात्रकर्म स्वभावजम्॥) - *Geeta, 18/43*. Control of senses and mind is *Vashitwa*. Since all the disturbances subsided, so there is no obstacle in the pusuance of *Dharm*. The Maharshi has himself explained what '*Kaya Sampat*' is. It is given below:

Rooplaavanyabalavajrasanhananatvani kayasampat. (46)

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत्॥४६॥

Handsome physique, strength like the lightning, well shaped body are the attributes of the healthy body. When the Yogi attains the peak of *Sanyam*, he is gifted with a glowing face and physical sturdiness. After emancipation and accomplishment, the Mahapurushas never fall prey to any disease. Such a Yogi falls sick only when he voluntarily accepts the afflictions and diseases of others, otherwise never.

An incident which occurred in the life of Maharaj Ji illustrates this truth. Revered Maharaj Ji was on his seat. A Pandit Ji of a nearby village came and saluted him. On seeing him he said, "Pandey! It's good you have come today. Now cook *Puris*." He replied, "Maharaj Ji! I am dying, I can not lift my hands. God knows why it is so; I did not sleep for the last two days."

Maharaj Ji asked to give his hands. He held them and pressed twice or thrice. Thereafter he instructed him to take *Vibhuti*. "Now you can go and cook the *Puris*", said he. He cooked the *Puris*, and after serving them to Maharaj Ji and himself eating them went back to his home. But strangely enough pain started in the hands of Maharaj Ji. On the ninth day it was so acute that he could neither sleep in night nor day. He felt slight relief when it was fomented with hot water. It seemed a boil was developing.

Gurudev asked God, "When I have attained liberation, when all the sins are nullified, then why death-like pain do I suffer?" God answered, "That Pandey was fated to suffer the pain for twelve months; you accepted his allotted pain and sufferings. Now you have to suffer it for twelve days." Maharaj Ji asked devotees to count how many days have passed. The devotees replied that it was the ninth day. Maharaj Ji said that three days still remained. On the twelfth day the boil burst out and the pain disappeared. After several such incidents Maharaj Ji became alert and did not

touch any ailing person. Only he used to ask him to take the *Vibhuti* and he used to get cured.

Grahanaswaroopasmitanvayarthavattva-sanyamadindriyajayah. (47)

(ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४७॥)

By performing *Sanyam* seperately in five conditions; *Grahan*, *Swaroop*, *Asmita*, *Anvaya* and *Arthvatva*- one conquers all the senses including the mind. The function of the senses is to receive. If the eyes see anything, they receive it, ears hear anything they receive it, the tongue receives the taste, the nose receives the smell. By receiving anything, the object becomes clear. *Asmita* is the intermingled good and bad uses of such things. In the condition of *Anvaya* analysis of the thing is done. In *Arthvatva* the purpose or motive or the cause of the thing is examined to know whether it is *Klisht* or *Aklisht*. By such a scrutiny, the senses come under control.

The same idea has been expressed in the Ramcharitmanas:

Jar chetan gun doshamai, vishwa kinh kartar.

Sant hans gun gahahin paya, parihari vari vikar.

(जड़ चेतन गुण दोषमय, विश्व कीन्ह करतार।

सन्त हंस गुन गहहिं पय, परिहरि वारि विकार॥) - 1/6

Bharat hans ravivansh taraga.

Janami kinh gun dosh vibhaga.

(भरत हंस रविवंश तड़ागा।

जनमि कीन्ह गुण दोष विभागा॥) - 2/232/3

Bharat possessed such a power. Hanuman too possessed it. When he was flying over the sea a she-demon named Singhika met him. She was creating hurdles by catching his shadows. Hanuman smelt her scheme, '*Tahi mari marut sut veera. Varidhi par gayau matidheera.*' (ताहि मारि मारुत सुत वीरा। वारिधि पार गयउ

मतिधीरा॥) He killed her and moved ahead. Thus by reasonably applying *Sanyam* the senses could be controlled. Then the senses fail to mislead by creating disorders. The devotee now has fully caught the tricks of the senses, they fail to misguide him.

Tato manojavitvam vikaranabhavah pradhanajayashcha. (48)

(ततो मनोजवित्वं विकरणभावः प्रधानजयश्च॥४८॥)

By victory over the senses, '*Manojavitvam*' (मनोजवित्वम्)-one attains power to move with the speed of mind, and the power to feel the touch of the objects even without physical body '*Vikaranabhavah*' (विकरणभावः). Further, one also attains control over nature '*Pradhanajayah*' (प्रधानजयः). Thus he attains all the three capabilities.

On account of victory over senses, *Sadhana* gets activated in the mind. He does nothing externally. When *Sadhana* becomes active in the mind, contact with the body ends. Even without body he comprehends the objects. Once the *Guru* of Vaishnav saint Nabhadas was in meditation. A boat of one of his devotee got entrapped in the sea. He remembered his *Guru* for protection. Gurudev was disturbed to realise that someone was in trouble. Nabha Ji was out of the room to watch that none disturbed him. Nabhaji said, "Maharaj! Now the boat was out of the storm, now you need not worry." *Guru Ji* came out of the room and said, "O, he has known what occurs in the navel, he knew what happened in my inner mind. From today you would be called 'Nabha Ji'. Now only one debt remains for you to pay, you garland me with a wreath of hundred and ten beads." Nabha Ji was a spiritually evolved saint. He thought that the best wreath is the wreath of mind. So he wrote the biographies of such saints who had sublimated their mind and dedicated to *Guru Ji*. The biographies are famous as '*Bhaktmal*'. He knew everything without the involvement of physical body.

***Sattvapurushanyatakyatimatrasya sarvabhavadhisthatritvam
sarvagyaatritvam cha. (49)***

(सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च॥४९॥)

He who knows the difference of intellect, united with truth, and the *Purush* or the conscious soul, is a Yogi of *Sabeej Samadhi*. He commands omniscience. He knows all. He is blessed with the commanding sway not only over the senses including mind and body but over nature too. Only the merger with the Supreme Being remains to be attained and any moment it could occur. Omniscience and omnipotence are also the *Vibhutis* (magnificence) only. Disenchantment with them too is required.

Tadvairagyadapi doshbeejkshaye kaivalyam. (50)

(तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्॥५०॥)

After disenchantment with all the *Siddhis* (super natural powers) and after the termination of the seeds of all the weaknesses, the state of *Kaivalya* is attained. If there is the least gap between the servant and the master (intellect and God), it confirms that there still remained attachments, that the seed is diseased. After disenchantment from them also and removal of the diseased seeds (weaknesses) the state of *Kaivalya* is attained. But even at such an advanced state, obstructions born of contacts with people crop up. The Maharshi gives caution to be alert from them:

***Sthanyupanimantrane sangsmyakaranam
punaranishthprasangat. (51)***

(स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्॥५१॥)

The background of the Yogi and his surroundings often try to allure him. On being honored by the authorities the Yogi should not harbour any pride or fondness for it because still the disaster might overtake. When the Yogi attains omniscience, the presiding deities of such powers by allurements of his praises misdirect him and get him entrapped.

When Maharaj Manu was doing *Bhajan*, Brahma, Vishnu and Shiv appeared before him and said to him to ask for blessings. '*Bahu bhanti lubhaye*' (बहु भान्ति लुभाए)- allured him in different ways. They did not offer anything, simply allured and intended to boost up his disorders like *Kaam*, *Kroah*, *Lobh*, *Moh*, *Matsar* etc. but Manu did not budge from his position. God approved him through his oracles and Manu attained all.

A devotee should always be alert and should not be swayed away with the allurements. He should seriously think that after a lot of sufferings of different births (*Yonis*), he got in the present birth the body of a human being. By the grace of God, he was making advancements, on the path of Yog, the worldly pleasures are ephemeral and would disappear with his fall. He should never get puffed up with joy and pride if princes and prelates happen to touch his feet. Attachment with pleasures of different kinds and pride of attainments lead to disaster. For attaining *Kaivalya* application of reason is important.

Kshanatatkramayoh sanyamadvivekajam gyanam. (52)

(क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५२ ॥)

By applying *Sanyam* in moments and their order, knowledge born of reason is attained. No thoughts should arise in between the two moments. The chanting of '*OM*' should go on uninterrupted with the inhalation and exhalation of breath. No thought should crop up. If *Sanyam* is thus accomplished by the devotee, the rational knowledge is attained. One should keep the moments under one's full control (*Sanyam*) in order to escape the allurements of the divine pleasures and the pride of powers. No extraneous intermittent thoughts should be allowed to intercept in between the two moments. What is the advantage of rational knowledge?:

***Jatilakshanadeshairanyatanavachchhedat tulyayostatah
pratipattih. (53)***

(जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥ 53 ॥)

Two comparable things become cognisable on account of rational knowledge which was not possible earlier due to their class, traits and place. The knowledge born of reason makes it possible. Once the rational knowledge is attained it can not be changed on account the difference of class, traits and places. The change of the dispositions of mind (*Chittvrittis*) into another state is the change of class or state. Through such arranged and systematic change the devotee attains the target. If the devotee dies after attaining such states, he takes another birth. This too is the change of class or state. But the knowledge, born of reason ever remains despite the change of class, change of traits and change of place. Such a knowledge liberates the devotee:

***Tarakam sarvavishyam sarvathavishayamakramam cheti
vivekajam gyanam. (54)***

(तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥ 54 ॥)

Such a knowledge, born of reason, emancipates from the bondage of the world, it is comprehensive in every way and it is so without any help of traditional knowledge. After this comes the state of *Kaivalya*:

Sattvapurushayoh shuddhisamyē kaivalyam. (55)

(सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥ 55 ॥)

When the *Chitt* (mind) and the *Purush* both are equally cleaned, both attain equanimity. Thereafter *Kaivalya* takes place. Thus the third chapter ends here.

In forty ninth maxim of this very chapter it is mentioned that *Kaivalya* occurs when there remains not the least difference between intellect (*Buddhi*) and God (*Purush*). When they are perfectly cleaned and purified, both become the same. They do not remain separate. Such a state is the state of *Kaivalya*.

The same has been propounded in Shrimadbhagwadgeeta:

Ihaiv tairjitah sargo yesham samye sthitam manah.

Nirdhosham hi samam brahm tasmad brahmani te sthitah.

(इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः॥) - *Geeta, 5/19*

The whole world is conquered while remaining alive in the body by such persons whose mind has attained equanimity because *Brahm* (Supreme Being) is stainless, even or equable. When the mind too becomes stainless, even or equable, it merges with God. Both become the same this is known as '*Apunaravarti param gati*' (अपुनरावर्ती परम गति)—irreversible supreme stage. There remains some microscopic difference between the intellect (*Buddhi*) and *Purush* even after total victory over the senses and the mind. Attainments like omniscience, awareness of his commanding self do remain present, but when *Buddhi* and *Purush* both are perfectly purified, the state of equanimity descends. Both become inseparable, both are intermingled. This is *Kaivalya*.

This third chapter has been named as *Vibhuti Pad* because it describes about various *Siddhis* (super natural powers) or *Vibhutis* which one attains with the step by step development of *Sanyam* (restraint). The ultimate good of all such things is *Kaivalya*. *Kaivalya* has been mentioned in the first chapter also. But detailed description of *Kaivalya* has been given so that one may know through how many situations the *Sadhak* has to pass before he attains the ultimate state of elevation. The next chapter is *Kaivalya*.

CONCLUSION

Dharna, Dhyana and *Samadhi* the three parts of *Astang-Sadhana* are the parts of *Vibhuti Pad* because with the attainment of perfection in them the *Vibhutis* (magnificence) appear. With

the presence of the object of *Dhyan* in *Dharna*, the dispositions of the mind turn unidimensional, only the object or the target remains in sight. Gradually the state of *Samadhi* (trance) occurs. The attainment of perfection in all the three parts is known as *Sanyam* (constraint). *Sanyam* brings with itself *Vibhutis* which occur according to the advancements of the Yogic states. '*Trayamekatra sanyamah.*' (3/4) (त्रयमेकत्र संयमः।)– Once the *Sanyam* is acquired, it remains for ever.

The word *Dharm* occurs for the first time in the third chapter of the Yog-Darshan. *Sanyam* is the culmination of the restraint of the modes of mind, of *Samadhi* (trance) and of concentration. The same *Sanyam* has been referred as *Dharm-Lakshan* (traits of *Dharm*) and '*Avastha parinam*' (the resultant state). Yog is the sublimation, or restraint of the modifications of the mind. But when the result of the restraint has been acquired only then the mention of the word '*Dharm*' has been made. In the fourteenth maxim of this very chapter it is said that that which remains present in all the ages- past, present and future is *Dharm*. He who knows this truth is the follower of the *Dharm*. In the forty fifth maxim again the word '*Dharm*' has been mentioned. When operations of all the five elements- earth, water, fire, space and air– and the *Tanmatras* (born thereof) sense of sight, sense of taste, sense of smell, sense of hearing and sense of touch are controlled or conquered, the obstacles are removed. Only then *Dharm* proceeds. *Nirodh* (restraint) and *Samadhi* (trance) are the synonyms of *Ekagrata* (concentration).

When the constraint (*Sanyam*) of *Dharm*, *Lakshan* and *Avastha-Parinam* becomes perfect, knowledge of the past and present becomes accessible, but when the modes or dispositions incessantly flow in intuitive or transcendental field, the Yogi effortlessly acquires every kind of knowledge '*Pratibhadwa-*

sarvam' (प्रातिभाद्वासर्वम्।) (3/34). We found instances of such happenings every day in the life of Gurudev. Even before the arrival of the visitors he used to know what kind of person he was. At times in midnight Maharaj Ji suddenly used to get up and say, "Look, some one highly scared is approaching fast." Soon thereafter such a fellow used to drop in.

The wind of the body is divided into five parts: *Pran*, *Apan*, *Vyan*, *Saman*, and *Udan*. In the present chapter names of only two – *Udan* and *Saman* have been mentioned which are useful for *Sadhana*. After controlling *udanvayu* one becomes free from the obstacles of nature and moves upward and by controlling the *Saman Vayu* one starts getting the glimpses or glimmerings of He who is all light.

'*Mahavidehavastha*' is the state in which the mind remains without any vagary of imagination. Whatever one sees or hears in the external world, one remains unaffected. '*Bahirakalpita vrittirmahavideha tatah prakashavarankshayah.*' (बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः।)

In such a state nothing, good or bad leave any impression, it is a state of non-involvement with any good or bad scene, good or bad sound. On account of the attainment of such *Videhavastha* the covering of light drops down. The veil lying between the viewer who is in the form of light and the *Sadhak* (devotee) is removed.

By the conquest of matter (*Bhoot*) the physical wealth and eight kinds of supernatural powers are obtained. On conquering matter all kinds of disturbances, created by the *Bhootas*, subside. So there remains no hustle on the path of *Dharm* the intellect gets linked with truth, only the perception of God, the supreme conscious entity alone remains. In such *Sabeej Samadhi* the Yog commands sway over all. He becomes omniscient. When he renounces even this commanding position, even the powers of

omniscience he attains the state of *Kaivalya*. But he has to face a number of obstacles at this time. Gods and demigods send all kinds of invitations. But even this is a stage of *Yog-Sadhana*, not the goal. The devotee should not feel attached with the enjoyments nor feel proud of his attainments because the dangers of fall remain ever hanging.

When the devotee escapes himself from such obstacles and when his contemplation incessantly goes on, *Sanyam* (constraint) in the order of moments and sub-moments, becomes perfect. Then knowledge, born of reason (*Vivek*) dawns. Every inhalation and exhalation of breath must run with the chanting of *OM*. No other thought should intercept in between the two moments of chanting the name. This is *Sanyam*. In this way the knowledge born of reason is attained and it emancipates the living being and makes him all knowing.

Kaivalya is a state in which the intellect is conjoined with truth, in which the state of duality between the devotee and God is eliminated, in which the equanimity is attained. It is all on account of stainless Yogic *Sadhana* which blesses the devotees with countless *Siddhis*. *Kaivalya* occupies top position among all the *Siddhis*. The Maharshi delineates it in the fourth chapter of the Yog-Darshan.

॥ OM ॥

!! Om Shri Paramatmane Namah !!

FOURTH CHAPTER – KAIVALYA PAD

Samadhi Pad is the first chapter of the Yog-Darshan of Maharshi Patanjali. '*Samyak adheeyate manah yasmin sa samadhih.*' (सम्यक् अधीयते मनः यस्मिन् स समाधिः) When mind completely gets submerged, it attains *Samadhi*. Attainment of equanimity is *Samadhi*; equilibrium with the eternal entity is established. In *Samadhi* the mind becomes zero, simply the awareness of the goal remains alive. The viewer merges with his original self and becomes dauntless or valorous. This is the great attainment of *Samadhi*.

If the result of any thing or act is foretold, interest in it is naturally born, only then a man attempts to obtain it. For this very reason *Samadhi Pad* has first been described. When it has been brought home that it alone is the truth, *Sadhan Pad* has been presented as a means to attain it. In this chapter *Astang Yog* or complete *Yog-Sadhana* has been delineated in detail. '*Sadhana*', in general, occurs in all the chapters. Practices of chanting the *Naam*, form, *Vairagya* etc. have been described according to the capableness of the devotee. But in *Sadhan Pad* the correct picture of *Sadhana* becomes clear.

Vibhuti Pad is the third chapter. *Vibhutis* appear after the attainment of *Sanyam* (constraint) through *Sadhan* (spiritual practices). *Vibhuti* means magnificence. Various kinds of magnificence start appearing. For instance appearance of stainless ash on the body of Lord Shankar or His docile, and pliant nature. Eight kinds of *Siddhi* start appearing with the gradual perfection of *Sanyam* (constraint). The *Siddhis* are of the nature of the facilities

or help which the devotee gets on the path of devotion. They are important encampments or halting places of the way but if the devotee gets bogged in them and is deviated from the goal, he falls and fails. Hence one has to be cautious till the attainment of the state of *Kaivalya*.

The first Shankaracharya says, '*Aabrahmstambharyant sarvamayamayam jagat. Satyam satyam punarsatyam harernamaiv kevalam.*' (आब्रह्मस्तम्भपर्यन्त सर्वमायामयं जगत्। सत्यं सत्यं पुनर्सत्यं हरेर्नामैव केवलम्॥) that the whole creation is mortal. Only *Hari* (God) or his name alone is true.

Lord Shri Krishna says that only the soul is the supreme Truth, It is the viewer (*Drashta*). The prescribed technique and the prescribed actions alone lead to it. Such actions are divided into four parts, which are known as four *Varnas*. One, who performs the *Karm* according to one's innate capableness, attains the final goal that has been called *Naishthikeem Siddhi*. Maharshi Patanjali names it as *Kaivalya*. Lord Shri Krishna says in the Geeta:

Yatah pravittirbhootanam yen sarvamidam tatam.

Swakarmana tambhyarch siddhim vindati manavah.

(यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।

स्वकर्मणा तमभ्यर्च सिद्धिं विन्दति मानवः॥) - *Geeta, 18/46*

A man can attain through his innate capableness God, who has created all the animate and inanimate beings, who is immanent in every thing and hence is every where, '*Swakarmana tambhyarch*' (स्वकर्मणा तमभ्यर्च). Nothing remains to be attained after attaining Him. This is supreme accomplishment. This is also known as *Kaivalya Pad*. What is the nature of *Kaivalya*? When does it occur? What is it? For the answer of such queries, please study closely *Kaivalya Pad*.

Janmaushadhimantratapahsamadhijah siddhyah. (1)

(जन्मौषधिमंत्रतपःसमाधिजाः सिद्धयः ॥१॥१॥)

Attainment of accomplishment occurs in two ways- either it is inherent or innate accomplishment (accomplishment since birth) or it occurs through the practice of techniques like *Mantra*, *Tap* (penance) and that which is born of *Samadhi*. The seeds of spirituality never decay. Once the beginning has been made, it never goes waste. If the first step has been taken towards the attainment of God, in the present birth, the next step is bound to be taken in the next birth. The Geeta says: '*Anek janm sansiddhastato yati param gatim.*' (अनेक जन्म संसिद्धस्ततो याति परं गतिम्।।) -*Geeta*, 6/45. After the attempt made in different births, the devotee attains the final goal which is *Paramgati*. The birth in which attainment occurs manifests My Entity, the devotee gets placed in Me. The sage of such a category attains the eternal state instantly after taking his birth. For them no *Sadhana* is required to attain *Kaivalya* or Supreme attainment.

Examples could be taken from the Mahabharat. Arjun while eulogizing Shri Krishna in the *Van-Parv*, twelfth chapter says, "O Krishna! You had been Mahapurush for the last ten births. In one of your previous births you wandered continually as '*Yatra sayam grih Muni*' resting only when the night fell. You observing restraint of speech remained engaged in the *Sadhana*. In another birth you, while preaching the local people of the areas of Prabhas, moved from place to place. In one of your births you performed penance by standing on one leg in Pushkar, the famous place of pilgrimage. In another birth you remained locked in meditation at Badrikashram. Then there were two *Rishis* (sages), jointly meditating at the place, one was *Nar*, and the other *Narayan*. You were *Narayan*. After the improvement of your spiritual stage, you appeared as Vaman and Vishnu. I have heard all these things from Vyas Ji."

In this way it is confirmed that Shri Krishna had already in his former births had completed his *Bhajan* (spiritual practices). Only the last stage, state of perfection, remained to be obtained. Such Mahapurushas attain final accomplishment the moment they take birth. For the attainment of perfection in such cases birth is simply a medium not a means. Only three days of *Sadhana* fell short of perfection. So he went to Badrikashram and got locked in meditation for three days. In the *Brahmbela* (early dawn) he used to sit for meditation. Before sitting for meditation he used to wash his eyes with water. He used to get lost in meditation. When God appeared before Dhruv, he asked- "Lord! Sages remain engaged in penance births after births, then you bless them with your *Darshan* but you appeared before me only after six months penance why this special favor for me?" God replied, "Son! Look there", and pointed out to a mountain where there was a hill of accumulated skeletons, "They are all yours. You have already taken so many births, performed your *Bhajan* here at this very place and here at this very place your body fell. Only six months more remained to be covered for enlightenment, so you got accomplishment so soon in this birth."

Such a birth of the Mahapurushas comes under the class of accomplishment by birth, they do not perform *Bhajan* at all.

Corrective measures (*Aushadhi*) are the medium of accomplishment. The material world as well as its creator both are mortal. In the Geeta it is said:

'Aabrahmbhuvanallokah punaravartinoarjun.'

(आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन।) - *Geeta, 8/16*

The worlds of matter as well as its creator, both are mutable; both are the sources of maladies and they are transient. It is so, then how the state of *Kaivalya* can be attained through the use of such illusory things?

Lord Shri Krishna says that without performing the prescribed action, neither in the past any one could attain God nor in future can attain Him. All the Maharshis, all the sages who had been in the past could achieve only after performing the prescribed technique.

The *Karmas* or prescribed actions bear fruit in the form of self-realisation or self-ennoblement. Nothing remained now to be attained. If none could attain God without performing the prescribed technique, then how mortal things like medicines or herbs can help in attaining Him?

Actually just as there are physiological diseases in the outer world, similarly there are some psychological maladies also which affect the spiritual world and become the causes of innumerable births and afflictions, attending them. They have been called '*Bhavrog*' diseases of the world. The great saint Tulsidas has described about such worldly diseases and has diagnosed that *Moh* (attachment) was the cause of them – '*Moh sakal vyadhin kar moola. Tinh te puni upajahin bahu shoola.*' (मोह सकल व्याधिन्ह कर मूला। तिन्ह ते पुनि उपजहिं बहु शूला॥) It gives birth to innumerable afflictions. '*Kam vat kaph lobh apara. Krodh pitt nit chhati jara. Preeti karahin jo teeniu bhai. Upajai sannipat dukhdai.*' (काम बात कफ लोभ अपारा। क्रोध पित्त नित छाती जारा॥ प्रीति करहिं जौं तीनिउ भाई। उपजइ सन्निपात दुखदाई॥) - Lust is like the wind-trouble, wrath is like the bile, avarice like the phlegm. If all the three have attacked together death becomes imminent. '*Ahankar ati dukhad damarua.*' (अहंकार अति दुखद डमरुआ॥) - Egoism is an obstinate disease like the disease of gout. Avarice is like the stomach-trouble. After describing twenty to twenty five diseases, lastly he said, '*Manas rog kachhuk main gaye.*' (मानस रोग कछुक मैं गाये॥) - I have named only few of the diseases of the mind. '*Hai sabake lakhi viralan paye.*' (है सबके लखि विरलन्ह पाये॥) [*Manas*, 7/120/2]. All the persons

suffer from such diseases; very few succeed in locating them. '*Jane te chhijahin kachhu papee. Nas na pavahin jan paritapee.*' (जाने ते छीजहिं कछु पापी। नास न पावहिं जन परितापी।।)- If they are diagnosed, they lose their vigor and force to some extent, but are not eliminated. The antidotes of such diseases have also been given by Tulsidas: '*Nem dharm achar tap, gyan jagya jap daan. Bheshaj puni kotinh nahin, rog jahin harijan.*' (नेम धर्म आचार तप, ज्ञान जग्य जप दान। भेषज पुनि कोटिन्ह नहिं, रोग जाहिं हरिजान।।) (7/121/2) - O Garud! Observance of regulations, religious conducts, penance, knowledge, gratuity and innumerable antidotes or remedies are no doubt there but even these remedies fail. There is only one way to finish this worldly disorder. '*Ram kripa nasahin sab roga.*' (राम कृपा नासहिं सब रोगा।।) The grace of God alone roots out such a worldly malady. '*Jaun yehi bhanti banai sanjoga.*' (जौं एहि भाँति बनै संजोगा।।). When does the coincidence occur? What kind of coincidence? '*Sadguru baid bachan vishwasa. Sanjam yah na vishay kai aasha.*' (सद्गुरु बैद बचन विश्वासा। संजम यह न विषय कै आसा।।)- The Sadguru is the doctor, the physician; one should keep faith in his words. There is only one abstinence which such patients have to observe, abstinence from desires for worldly objects. '*Raghupati Bhagati sajeevan muree. Anoopan shraddha mati pooree.*' (रघुपति भगति सजीवन मूरी। अनूपान श्रद्धा मति पूरी।।)- The devotion to God is the life saving medicinal herb. A faithful mind has been likened with the system of taking medicine (*Anupan*). '*Yehi vidhi bhalehin so rog nasahin. Nahin ta jatan koti nahin jahin.*' (एहि विधि भलेहिं सो रोग नसाहीं। नाहिं त जतन कोटि नहिं जाहीं।।)- These diseases are cured by this way; crores of other methods are bound to fail in curing them. There is only one and one antidote and that is the devotion of God. It is so effective that even in dream such diseases cannot cause troubles, '*Ram bhagati mani ur bas jake. Dukh lavales na sapanehun take.*' (राम भगति मनि उर बस जाके। दुख लवलेस न सपनेहुँ ताके।।) [7/19/kh/5].

Vibhakt (divided) implies division and *Bhakt* implies conjoined, one who joins. Observance or regulations, religious, practices all become possible in devotion but if they are devoid of faith and resignation, everything goes waste. Lord Shri Krishna says in the Geeta that if there was no faith every kind of penance, every kind of *Karm*, every kind of *Jap* (chanting of the name) proves fruitless, as if they were not done at all. So *Bhakti* means total surrender to God (*Ishwar-Pranidhan*). This is the most effective medicine. The *Sadhak* (devotee) has to convert himself into an instrument in the hands of the *Isht* (adored God). Maharshi Patanjali by *Aushadhi* means only this much.

'*Mantra*' is one of the means to attain accomplishment. *Mantra* is that which protects the devotee, it is deeply brooded or contemplated. Referring to *Mantra* the Maharshi himself says, '*Tasya vachakah pranavah.*' (तस्य वाचकः प्रणवः ।) [1/27] One should chant the name of God and *Pranav*. OM signifies God. '*Tajjapah*' (तज्जपः) [1/28] When *Jap* is steadily performed a stage comes when the name lodges the mind within itself. At that time the name turns into a *Mantra*. Slowly and steadily in the advanced stage, stage of *Paravani*, the name takes the mind within its fold, in other words it enwraps it and grants cent per cent accomplishment.

Tap (penance) is necessary equipment or apparatus to attain accomplishment. Though the devotee is devoted to the *Isht*, chants the *Mantra* also, but in some cases the physical body and the senses do not cooperate. For example sometimes he feels sleepy, sometimes lethargic. *Tap* moulds and casts the senses including mind in consonance with the direction of the *Isht*. *Tap* implies obstinate engagement or occupation. '*Kayendriya siddhishuddhikshayattapasah.*' (कायेन्द्रिय सिद्धिरशुद्धिक्षयात्तपसः ।) [2/43]- The body and the senses become free from disorders through *Tapasya* (penance). The body and the senses get streamlined.

Thus we find that the *Samadhi* is a step related with *Siddhi* (accomplishment) in which the consciousness loses its identity and *Kaivalya*, the supreme state is attained. To sum up *Bhakti* is the antidote of worldly disorders or diseases (*Bhavrog*). The *Mantra* and *Tap* help in the attainment of *Samadhi*. They are the apparatus or means for attaining *Kaivalya*. A question arises: What is birth? How does it happen? What are reasons for the change of birth? The Maharshi throws light on it:

Jatyantarparinamah prakrityapoorat. (2)

(जात्यन्तरपरिणामः प्रकृत्यापूरात्॥२॥)

Change from one birth to another one is the result of 'Jatyantar'. It occurs on the culmination of nature. Actually Nature has kept the mind under bondage through disorders. When the mind becomes free from these disorders, and the next advanced stage is well under control, such a change of mind is termed as change of birth. If the body falls at this stage, the next birth would begin from the same point of ennoblement. Change of birth is the subsidence of earlier nature and the emergence of next advanced stage. Transfer from one state of mind to another is the change of birth.

At the outset the level of consciousness and its modifications is sullied. In the beginning of *Sadhana*, the devotee knows very little. Such devotees should engage themselves in the service of enlightened sages. By service, by resignation, by the close contact, of and by listening to the sages, *Bhajan* gets activated. He who belonged to the class of *Shudra* gets upgraded to the class of *Vaishya*. One nature thus completes its circle and the second one begins. This is the change of birth.

By this technique the devotee starts earning divine properties. Gradually his nature becomes capable of facing the struggles and

then he grows patient, courageous and brave. On account of these qualities the same devotee attains the stage of *Kshatriya*. He conquers his disorders. When *Dharna*, *Dhyan*, *Samadhi* become the part and parcel of innate nature ensuring merger with God, the *Kshatriya* nature fully blooms, then a higher stage of *Sadhana* steps in. Now the *Sadhak* becomes *Brahman*.

'Jatyantar parinam' (result of the change of birth) is thus the change of one kind of way of life into another, the subsidence of earlier qualities of nature and emergence of its higher stage. It is as if the devotee has got a new birth. At last the soul is realised and the state of self-containment occurs. Then all the above stages or classes dissolve. Then every kind of nature becomes meaningless, it is neither noble nor ignoble. If the body falls before the attainment of this state, again the devotee wears a new body, and resumes his *Sadhan* from the point, it was left.

Lord Shri Krishna says:

Traigunya vishaya veda nistraigunyo bhavarjun.

Nirdvandvo nitya sattvastho niryogkshem aatmvan.

(त्रैगुण्य विषया वेदा निस्त्रैगुण्यो भवार्जुन।

निर्द्वन्द्वो नित्य सत्त्वस्थो निर्योगक्षेम आत्मवान्॥) - *Geeta*, 2/45

"O Arjun! The Vedas throw light only up to the three traits (*Gunas*), you rise above the three traits." The Lord tells: "Keep your faith in God unwavering, never care for your own profit and loss, be self-contained. By this way you would rise above the three traits, and go beyond the Vedas." What one gets by rising above the Vedas? The Lord says:

Yavanarth udapane sarvatah samplutodake.

Tavansarveshu vedeshu brahmanasya vijanatah.

(यावानर्थ उदपाने सर्वतः संप्लुतोदके।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥) - *Geeta*, 2/46

As a small pit or ditch feels on being overwhelmed by the clean water of reservoir so is a *Brahman* (who has realised God) and up to this extent he remains connected with the Vedas. In Rajasthan rain water is stored in tanks to fulfill the needs. If the clean water of the Ganga flows there, none would continue to use them. The Vedas are there to guide those who are lagging behind. Those who rise above the Vedas realize *Brahm*, become *Brahman*. So Lord Shri Krishna says, "O Arjun! You rise above the Vedas, realize *Brahm* and become *Brahman*." This is the connotation of '*Jatyantar Parinam*'. Arjun was a *Kshatriya* but was directed to become *Brahman*.

The *Varnas* are the sequential classes of devotees. With the subsidence of one nature and the emergence of another one the class changes. Change of birth is nothing but the withdrawal of the impact of *Tamasic* nature from the mind and the rise of another *Satvik* nature.

Can all the five methods, narrated above (birth, antidote, *Mantra*, *Tap* and *Samadhi*) increase or decrease the nature? The Maharshi Patanjali answered below:

*Nimittamprayojakam prakritinam varanbhedstu tatah
kshetrikvat. (3)*

(निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्॥३॥)

Mediums like *Aushadhi*, *Tap*, *Mantra*, *Samadhi* etc. do not govern or direct nature. They are like a farmer: '*Varan bhedah*' (वरण भेदः)- who tills the field, removes its upper layers, irrigates it, expels out the obstructions of the jammed drains for the natural smooth flow of water. In the same way the more the *Sanyam* (constraints) is perfected, the more the crust of nature is expelled out. The veil of nature is thinned and the divine light of God goes on spreading. The devotee does not transform nature; he only weeds out the hurdles of heterogeneous tendencies of his nature:

'Krishee niravahin chatur kisanā.

Jimi budh tajahin moh mad mana.' (Ramcharitmanas)

(कृषी निरावहिं चतुर किसाना। जिमि बुध तजहिं मोह मद माना॥)

Nirmanchittanyasmitamatrat. (4)

(निर्माणचित्तान्यस्मितामात्रात्॥४॥)

When one kind of *Chitt* (mind) is replaced by another, the other one is '*Nirmit Chitt*' or created mind which extends up to *Asmita*: '*Asmita matrat*' (अस्मिता मात्रात्). *Asmita* is the commingling of the self and the dispositions. Till the presence of *Asmita*, the transformation of mind (*Chitt*) goes on from one state to another, in other words it would go on forming itself. When the commingling ends, formation of *Chitt* (mind) stops, the mind itself disappears or is dissolved. A number of tendencies go on flowing in the *Chitt*, then how can it be stable?

Pravittibhede prayojakam chittamekamanekesham. (5)

(प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्॥५॥)

Dispositions of mind are myriad or innumerable. *Klisht Vrittis* mislead, *Aklisht Vrittis* connect us with the goal. There is a kind of *Chitt* which penetrates through the tendencies (*Prakriti*) and keeps them stable. In other words it is singularly devoted to the goal. The transformed minds (*Nirmit Chitt*) are of various kinds, but the original mind (*Mool Chitt*) alone governs the other ones, it alone propels and directs. The *Chittas* which appear during *Sadhana* may run out, but the *Chitt* which merges with meditation, never expires. He further throws light on it:

Tatra dhyanjamanashayam. (6)

(तत्र ध्यानजमनाशयम्॥६॥)

A *Chitt* which enters through all the dispositions connects with the *Isht*. The *Chitt* which is born of meditation (*Anashayam*) is free from passion and impressions of the unconscious

(*Sanskaras*). Such a *Chitt* never expires. Revered Gurudev Maharaj Ji used to say that God would not allow him to fall despite, his desires and willingness to fall. When all the methods and techniques drop down and get transformed into meditation, 'Anashaya' (meditated mind) occurs. There is nothing in nature which can subvert it. Illusion (*Maya*) cannot disturb or destroy it. Before Maharaj Ji such perils did arise again and again but God kept him in his careful custody and managed him. In other words a Yogi of such a state can not be daunted by the impressions of past *Karmas* (*Karm Sanskaras*).

Now the Maharshi throws light on the state of Yog which occurs after meditation:

Karmashuklkrishnam yoginastrividhamitaresham. (7)

(कर्मशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥)

Narrating the traits of a Yogi who has attained ennoblement after meditation the Maharshi says that the *Karmas* of a Yogi are neither good nor bad. The *Karmas* of others are of three kinds.

The *Karmas* of a Yogi bear neither auspicious nor inauspicious fruits. Lord Shri Krishna says in the Geeta that they who are self contained or whose Yog is perfect, are above the *Karmas*. Neither they get anything from them, nor lose anything. It is so because for him nothing is to be attained then whom would he call? When all the disorders have subsided against what would he fight?

In the Geeta Lord Shri Krishna says: "*Chaturvarnyam maya srishtam.*" (चातुर्वर्ण्यं मया सृष्टम्) I have created the four *Varnas*. '*Tasya kartaramapi mam viddhaya kartaramvyayam*' (तस्य कर्तारमपि मां विद्ध्य कर्तारमव्ययम्) – You should take me as impersonal and non-doer though I do everything. The *Karmas* do not bind me because I am unattached with their fruits. The final goal of *Niyat Karm* is God and he is not dissociated from me." If there is nothing ahead

then what to aspire for? Maharshi Patanjali reiterating the same truth says that the *Karmas* of a Yogi are neither auspicious nor inauspicious; bear no fruit, good or bad.

The path of Yog is the path of the restraint of dispositions. Any devotee who is under the direction of God, can move on this path. Kabir was not an educated man. After his accomplishment, he announced:

*'Ankh na moodun kan na rundoo, kaya kasht na dharon.
Ughare naina sahib dekhun, sunder roop niharon.
Santo! Sahaj samadhi bhali.'*

(आँख न मूदूँ कान न रूँधूँ, काया कष्ट न धारों।
उघरे नयना साहब देखूँ, सुन्दर रूप निहारों।
सन्तो! सहज समाधि भली।)

The *Karmas* of others are of three kinds. The Geeta too says so:

*Anishtamishtam mishram cha trividham karmanah phalam.
Bhavatyatyaginam pretya na tu sanyasinam kvachit.*

(अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित्॥) - *Geeta, 18/12*

The outcome of the *Karmas* of those men who have led a life of attachments and desires might be good bad or mixed, it chases even after death, goes on multiplying births after births but they who are perfect renunciants, *Sanyasis* are always free from the outcome of *Karmas*. In other words the *Karmas* of a Yogi are '*Ashukla*' and '*Akrishna*'. He is a moral.

Again light is being thrown on the *Karmas* of common people:

Tatastadvipakanugunanamevabhivyaktirvasananam. (8)

(ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्॥८॥)

While enjoying the fruits of three kinds of *Karmas*, favourable passions or impressions alone get manifested. In other words the passions flourish only on getting favorable climate and field. Only such passions emerge at the opportune moments which are warranted others remain stored. They who are not Yogis, their *Karmas* are of three kinds – *Satvik*, *Tamasic* and *Rajasic* or *Shukla*, *Krishna* and mixed. Their results are sure to be endured because:

***Jatideshkalvyavahitanamapyanantaryam
smritisanskaryorekrooptvat. (9)***

(जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात्॥११॥)

Despite the obstructions of class or birth, place and time, the *Sanskaras* of *Karm* move unobstructed: '*Aanantaryam*' (आनन्तर्यम्) because retrospection and *Sanskaras* are akin or similar. Only that can be retrospected which is stored in *Sanskaras*.

When the *Sanskaras* stop to emerge, the retrospection or memory gets cleaned and becomes spotless-

***'Smriti Parishuddhau swaroopshunyevarth matranirbhasa
nirvitarka.'***

(स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का॥) [1/43]

When the mind gets dissolved and only the goal remains in sight, the retrospection (*Smriti*) gets perfectly purified. This is the stage of '*Nirvitark Samadhi*' – the seed is present. When no *Sanskar* exists, what would be recollected or retrospected?

The movement of *Sanskaras* is dauntless, they follow the doer every where births after births. Kag-Bhushundi Ji took several births, moved from place to place, passed through the cycles of time, his *Sanskaras* were not disturbed: '*Kavaneun janm mitihi nahin gyana. Sunahi sudra mam bachan pramana.*' (कवनेउं जन्म मिटिहि नहिं ग्याना। सुनहि सूद्र मम बचन प्रवाना॥) [*Manas*, 7/108/8]. In no birth his knowledge diminished, this is inevitable.

Tasamanaditvam chashisho nityatvat. (10)

(तासामनादित्वं चाशिषो नित्यत्वात्॥१०॥)

‘**Tasam**’ (तासाम्) means that the *Karm Sanskaras* move unobstructed on account of the unison of *Smriti* and *Sanskaras*. ‘**Anaditvam**’ (अनादित्वम्) means it is ageless because of the similarity of *Smriti* and *Sanskar*. The passions and desires have been appearing in the *Smriti* (retrospections) since times immemorial. The desire of the living beings to live for ever is caused by the *Vasanas* (passions).

The Geeta puts it in this way:

Prakritim purusham chaiv viddhayanadee ubhavapi.

Vikaramshch gunamshchaiv viddhi prakiti sambhavan.

(प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।

विकारांश्च गुणांश्चैव विद्धि प्रकृति सम्भवान्॥) - *Geeta, 13/19*

You take *Prakriti* and *Purush* both as endless and eternal, you take that all the disorders (*Vikar*) too are born of *Prakriti* of three-fold traits.

Then what is the remedy to be free from the will to live and desires to acquire means for more and more pleasure?:

Hetuphalashrayalambanaih sangriheetatvadeshamabhaye tadabhavah. (11)

(हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः॥११॥)

Motive, result, shelter and support cause the accumulation of *Sanskaras* and activate the ‘*Vasanas*’ (passionate desires). When they are absent, the *Sanskaras* are also absent.

Afflictions like *Avidya* (nescience) and the *Karmas* (actions) born of it and the *Karmas* of *Sadhana* too cause *Vasana* (desires) and the related *Sanskaras*. They all jointly create good or bad *Sanskaras* which result in rebirth, age and experience of pleasure and pain since they work through the mind, so mind is their

spurring centre. The words and the objects are their external support. So they are 'Aalamban' (support), excitement, communicable sentiments create 'Rasas' (flavour) which move the mind that gets combined with the *Sanskaras*. In the absence of all the four mediums, the *Vasanas* (desires) and *Sanskaras* do not have legs to stand. When they disappear, 'Dharm' dawns. The Maharshi has used the term 'Dharm' here again.

Atitanagatam swaroopatoastyadhvabhedaddharmanam. (12)

(अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम्॥१२॥)

'**Dharmanam**' (धर्माणाम्)—*Dharmas* differ on account of time '**Adhvabhedat**' (अध्वभेदात्). Hence the *Vasanas* (passions) etc. which have become things of the past and those which have not yet dawned *Anagatam* (अनागतम्) e.g. attainment of the self, all are pervaded by the essence of *Dharm*. There is divergence of time in *Dharm*. So the essence of *Dharm* pervades *Avidya* (nescience) *Vasana* (desires), *Chittvritti* (dispositions of mind) which have been nullified by *Bhajan*, and that also which has not yet appeared (*Anagatam* - अनागतम्), the supreme conscious being embodies *Dharm*; '**Dharm na dusar satya samana.**' (धर्म न दूसर सत्य समाना) '**Sarvadharmanparityajya**' (सर्वधर्मान्परित्यज्य) [*Geeta, 18/66*]- "O Arjun! Renounce the thoughts of multifarious *Dharmas*, simply you come to my shelter." Thus the shelter of God alone is *Dharm*.

Te vyaktsookshma gunatmanah. (13)

(ते व्यक्तसूक्ष्मा गुणात्मानः॥१३॥)

But that *Dharm* in its manifested as well as subtle form is governed by traits (*Gunas*). As the impact of *Satvik*, *Rajas*, *Tamas* is in various degrees, so is their form. In the 4th maxim of the first chapter of this book it has been confirmed: '**Vritti saroopyamitaratra.**' (वृत्ति सारूप्यमितरत्र) As is the nature of the disposition, so is the person. But when all the three *Gunas* (traits) become equipoised and harmonized then the Maharshi says:

Parinamaikatvadvastutattvam. (14)

(परिणामैकत्वाद्वस्तुतत्त्वम्॥१४॥)

They remain neither *Satvik* nor *Rajasic*, nor *Tamasic* and they give the same result: '*Parinam ektvat*' (परिणाम एकत्वात्). The *Gunas* are now silenced. Then the quintessence '*Vastu tattvam*' (वस्तु तत्त्वम्) of Yog appears. In other words this leads to the realisation of God.

Lord Shri Krishna lays emphasis on this very Truth: "O Arjun! None has ever attained accomplishment without performing the *Niyat Karm* (prescribed technique), in future too attainment is impossible without it. *Rishi* like Janak could attain the state of actionlessness (*Naishkarm*) only through this technique. He became self-contained, hence no duty remained to be done and all attainable things were attained. This is the '*Param tattva*' (supreme entity - 'परम तत्त्व'). After the *Gunas* (traits) subside, the supreme entity is realised.

Vastusamyē chittbhedattayorvibhaktah panthah. (15)

(वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः॥१५॥)

Here the object is the Supreme Being – '*Vastu samyē*' (वस्तु साम्ये) in this equanimous state of the object, '*Chittbhedat*' (चित्तभेदात्) – the nature of mind is perceivable. So the ways of mind and the object perceived by it are separate: '*Tayorpanthah vibhaktah*' (तयोर्पन्थाः विभक्तः). The object is absolute. Mind gets dissolved in it and *Prakriti* becomes one with it. Mind remains alive as long as three *Gunas* (traits) remain alive. But the Supreme entity is all encompassing. Again Maharshi throws light on *Chitt*:
Na chaikchitt-tantram vastu tadpramanakam tada kim syat. (16)

(न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्॥१६॥)

Besides this the object (God) is not governed by any one sort of mind (*Chitt*). The mind or *Chitt* becomes useless because

God is beyond the sphere of anyone *Chitt*. The *Chitt* has no use now 'Kim syat' (किम् स्यात्). It becomes tranquil. Now the *Chitt* (mind) becomes the centre of the conscious being.

Taduparagapekshitchittasya vastu gyatagyatam. (17)

(तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्॥१७॥)

The quality of mind is to mirror anything, so the knowledge gained through it sometimes seems to be cognizable and sometimes un-cognizable. In other words the grip on meditation is sometimes tight and sometimes loose, sometimes the image of God is clear, sometimes blurred; often image of God eludes the grasp. But God knows everything. Mind knows as much as God tells it.

Sada gyatashchittvrittayastatprabhoh

purushsyaparinamitvat. (18)

(सदा ज्ञाताश्चित्तवृत्तयस्तत्रभोः पुरुषस्यापरिणामित्वात्॥१८॥)

The master of the *Chitt* is not resultant. In other words, He issues forth no result. So the dispositions of the mind constantly remain in His view. '*Tatprabhoh*' (तत्रभोः) means that the master of the *Chitt* remains always uniform, so He ever knows the movements of the dispositions of the mind and it is He who is controlling them. Whatever *Chitt* knows, it is through the view or *Drishya*:

Na tatsvabhasam drishyatvat. (19)

(न तत्स्वाभासं दृश्यत्वात्॥१९॥)

Like light *Chitt* is not self-illuminated. It is so on account of the view – '*Drishyatvat*' (दृश्यत्वात्). Whatever light is visible in the *Chitt*, it is all on account of the view transmitted by God. The *Chitt* has no light of itself; it is not self-effulgent. If there is no view or scene, the *Chitt* can not reflect anything. Whatever light is visible in the *Chitt*, it is on account of *Drishya*. It is the conjunction of *Drishya* and *Drasta* which destroys the disorders.

The nature of *Drishya* is to grant light, spiritual process and the salvation which leads to consuming items like *Yagya*, *Tap*, *Sanyam*, final goal. All such things are directed by God. '*Gogochar jahan lagi man jai. So sab maya janehu bhai.*' (गो गोचर जहाँ लगि मन जाई। सो सब माया जानेहु भाई॥) [*Manas*, 3/15/3]. So if there is longing for anything, it is all illusory, not substantial at all. It has no light. Whatever there is, it is the result of the view or scenes of other things. The scheme of the material world is to provide food for the *Purush*. Do such enjoyments help in attaining *Moksha* (salvation)? Shri Krishna says in the Geeta: '*Bhoktaram yagya tapasam sarvalok maheshwaram.*' (भोक्तारं यज्ञ तपसां सर्वलोक महेश्वरम्॥) [5/29]. *Yagya* (sacrifice), *Tap* (penance) and *Sanyam* (restraint) are the consuming items of the *Purush*. Such a being frees from the clutches of the view or the scene. Thus, whatever light is present in the *Chitt* it is on account of the view (*Drishya*).

Eksamyē chobhayanavdharanam. (20)

(एकसमये चोभयानवधारणम्॥20॥)

It is not possible to know the nature of *Chitt* and *Drishya* simultaneously because whenever *Drishya* appears, it appears independently, It cannot be known what is to be transmitted. When it is perceived only then it becomes known.

***Chittantardrishye buddhibuddheratiprasangah
smritisankarashch. (21)***

(चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च॥21॥)

'*Chittantardrishye*' (चित्तान्तर दृश्ये) means that the *Chitt* (mind) alters from one kind to another kind and the medium of this alteration is *Drishya* (view or scene). '*Buddhibuddheratiprasanagah*' (बुद्धिबुद्धेरतिप्रसङ्गः) means that the intellectual development of the intellect also occurs through the medium of *Drishya*. '*Smriti sankarashch*' (स्मृति संकरश्च) means that they all

get mixed in *Smriti* (retrospection). *Smriti* becomes complete only when *Bhajan* is completed, so the scenes (*Drishya*) of the spiritual practices go on mixing with the earlier thoughts.

***Chiterpratisankramayastadakarapattau
swabuddhisamvedanam. (22)***

(चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्॥२२॥)

Although the *Purush* is a sentient being and remains non-involved, still when the situation of identification (*Tadakar*) or concentration happens, he becomes aware of his *Chitt*. '*Swabuddhisamvedanam*' (स्वबुद्धिसंवेदनम्) means that on getting identified the intellect assumes the nature of the self in other words the self starts pulsating in the intellect.

Drashtridrishyoparaktam chittam sarvartham. (23)

(द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्॥२३॥)

The *Chitt* which is hued with *Drashta* and *Drishya* leads to the total attainment of divine properties because the combination of *Drashta* and *Drishya* paves the path for the salvation of the soul or *Purush*. So the combination of *Drashta-Drishya* (soul and the scenes) endows (*Sarvarth* - सर्वार्थ) with all kinds of wealth and leads to the state of *Kaivalya*. The Geeta says:

Antvant eme deha nityasyokta shareerinah.

Anashinoaprameyasya tasmadyudhyasva bharat.

(अन्तवन्त इमे देहा नित्यस्योक्ता शरीरिणः।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥) - *Geeta*, 2/18

All the physical bodies assumed by the eternal, never decaying, sentient soul, are subject to decadence and fall, so O Arjun! You fight. Only the soul is immortal, it never dies in any age. Thus soul is the ultimate truth. "*Drashtridrishyoparaktam chittam sarvartham*" (द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्) - *Drasta* who is a

sentient being and who is stainless and *Drishya* which aims at collecting the consuming items for the consumption of *Purush*, and whose purpose is to smoothen the path of salvation, when jointly operate, the *Chitt* confers '*Naishthikeem Siddhi*' (total accomplishment).

The Maharshi says:

***Tadasankhyeyavasanaabhishchitramapi parartham
sanhatyakaritvat. (24)***

(तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्॥२४॥)

Despite being tinged by countless *Vasanas* (desires) the *Chitt* (mind) is capable of attaining the Supreme goal (*Pararth*) and terminating all the desires. A Yogi whose *Chitt* (mind) is hued with the combination of *Drashta* and *Drishya*, remains firmly devoted to his goal despite the presence of countless *Vasanas* in him. He is unaffected by the *Vasanas*. Like the petals of lotus he remains above the dirt and filth, similarly the *Mahapurushas* remain untouched. All those who come into their contact are also benefited. Revered Gurudev lived in a forest which was infested by cruel dacoits and wild *Kols* and *Bheels* but on account of their contact and company of Maharaj Ji, their hearts changed and their cruelties ended. They also got engaged in *Bhajan* and meditation.

Visheshdarshin aatmbhavbhavanavinivrittih. (25)

(विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः॥२५॥)

The Yogi who has perceived that matchless being '*Vishesh darshinah*' (विशेष दर्शिनः) drops down the awareness of his ego and egoistic arrogance because he knows that he is not the doer; the real doer is God, none else. His body consciousness ends. What is the state of mind of such a Yogi?—

Tada viveknimnam kaivalyapragbharam. (26)

(तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम्॥२६॥)

The mind of such a Yogi is rational and prone to the state of *Kaivalya*. With the special perception, he becomes no doubt free from the weakness of self-praise but he has got simply the perception (*Darshan*) not the realisation of the self. Now his mind is seriously rational moving towards the *Kaivalya*. A man of such a mind does not perform any good or bad action. But what's about the sentiments which arise in that mind? What are they?

The Maharshi answers:

Tachchhidreshu pratyayantarani sanskarebhyah. (27)

(तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः॥२७॥)

The emergence of adverse thoughts in the mind which is in trance occurs on account of past *Sanskaras*. No doubt the mind is tilted towards reason (*Vivek*), and the state of *Sabeej Samadhi* also dawned, still '*Tachchhidreshu*' (तच्छिद्रेषु) there is the leakage of heterogeneous thoughts in it. It is so on account of past *Sanskar*. It denotes that the *Sanskaras* are still alive, they might be very little but they are there. No new accumulation of fresh *Sanskar* takes place but the past *Sanskar* do appear intermittently.

Haanmesham kleshvaduktam. (28)

(हानमेषां क्लेशवदुक्तम्॥२८॥)

It has been directed to exterminate such *Sanskaras*. They are as harmful as the *Kleshas*. They should be rooted out like the *Kleshas*; there should not be any kind of lethargy in spiritual practice. After they are extirpated, '*Dharmmegh Samadhi*' occurs.

Prasankhyaneapyakuseedasya sarvatha

vivekkhyaterdharmmeghah samadhih. (29)

(प्रसंख्यानोऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः॥२९॥)

A Yogi who attains *Vairagya* (renunciation) even from the glow of his glowing rational knowledge remains enlightened and he attains *Dharmmegh Samadhi*. In this *Samadhi* only *Dharm*

prevails. The *Chidakash* (firmament of consciousness) is pervaded by *Dharm*.

Tatah kleshkarmnivrithih. (30)

(ततः क्लेशकर्मनिवृत्तिः॥३०॥)

With the attainment of *Dharmmegh Samadhi*, *Klesh*, *Avidya*, *Asmita*, *Raag-Dwesh*, *Abhinivesh* and the *Sanskaras* of the *Karmas* born of them are totally uprooted.

Tada sarvavaranamalapetasya gyansyanantyaajgyeyamalpam. (31)

(तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्॥३१॥)

The knowledge which dawns at this time is stainless and is boundless. So the distance between God (knowable object) and the devotee remains very little.

Tatah kritarthanam parinamkramsamaptirgunanam. (32)

(ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्॥३२॥)

After the devotee has realized God and the little distance which remained uncovered was also covered and the final performance too ended, the impact of three *Gunas*— *Sat*, *Raj*, *Tam* lose their force. The *Gunas* leave the best, medium and degrading effects. This goes on generally. But a devotee is fully emancipated now from their grip. He goes above the *Gunas*. At such a stage what is the system of *Sadhana*?

Kshanpratiyogee parinamaparantnirgrahyah kramah. (33)

(क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः॥३३॥)

The devotee of such an advanced stage has full control over the moments. A beginner devotee meditates for hours, but he meditates only for few minute. When he makes advancement, out of hours only few minutes go waste in meditation. The full picture emerges at the end of the final result. His *Sanyam* is now fully matured, he has full control over it. Not even a single breath-inhalation or exhalation runs without the chanting of 'OM'. The

devotee becomes the master of moments, he does not allow them to pass without the name of God. No breath goes waste. Such is the order of *Sadhana*, then the resultant orders of *Sadhana* lose their utility. The moments now do not accept anything else. Now the *Purusharth* is completed.

Purusharthsoonyanam gunanam pratiprasavah kaivalyam swaroop-pratishtha va chitishakteriti. (34)

(पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं
स्वरूपप्रतिष्ठा वा चितिशक्तेरिति ॥३४॥)

Kaivalya is attained when all the duties towards the *Purush* end, when the *Sadhana* has reached its pinnacle, when the *Gunas* merge with their cause, and the *Drashta* or devotee attains his *Swaroop* (self). Now the *Sadhana* is complete.

Gunas merge with their cause— '*Chitishakteh swaroop pratishtha*' (चितिशक्तेः स्वरूप प्रतिष्ठा). The restoration of the *Drasta* with his own self is '*Kaivalyam*' (कैवल्यम्) or the state of *Kaivalya*. *Gunas* do not generate anything, they merge with their cause. At this stage *Drasta* dissolves in his own *Swaroop*. *Sadhana* is now complete.

The statement of '*Yogashchittvritti nirodhah*' (योगश्चित्तवृत्ति निरोधः) averred in the beginning of this *Shastra*, the goal of '*Tada drashtuh swaroop avasthanam*' (तदा द्रष्टुः स्वरूपेऽवस्थानम्)-propounded at the very outset reach now the culmination. The *Drasta* is established now in his self. This is the state of *Kaivalya*. The Yogi now enjoys eternal life, eternal peace, and eternal position. Thus this *Kaivalya Pad* ends.

CONCLUSION

Siddhis are countless. Attainment of something unique, uncommon and exceptional is *Siddhi*. The third chapter of this Yog-Darshan describes about the '*Asht Siddhi*' and several other

Siddhis. But the greatest *Siddhi* is the realisation of God, who is the ultimate reality. Such a *Siddhi* is obtained by the devotee who has been engaged in *Sadhana* for so many births. When the time of maturity comes, this *Siddhi* is attained by the devotee since his birth (as in the case of Lord Shri Krishna). On account of difference of the state of *Sadhana*, other devotees attain the goal through *Bhakti*, *Mantra*, *Tap* and *Samadhi*.

Due to the fulfillment of past *Prakriti* (nature) and emergence of forward advanced *Prakriti* change of birth occurs. When the nature which had confined and cribbed the mind subsides and the next advanced nature is born, a change of birth takes place. This is the meaning of '*Janm-Pariwartan*'. If perchance the physical body of the devotee of this advanced stage falls, in his next birth he takes off from this very point. Birth, *Bhakti*, *Mantra*, *Tap* and *Samadhi* are simply means. They do not operate *Prakriti*, they only remove the hurdles, paving way for the smooth visitation of advanced *Prakriti* (nature). Thus the change of *Chitt* from one kind to another is '*Jatyantar-Parinam*', change of genus or order or kind. It is a new creation. Such a kind of *Chitt* exists till the presence of *Asmita* which is the amalgamation of the self and the *Vrittis* (dispositions). The function of the *Chitt* is to stabilize the *Pravrittis* (tendencies) and to divert them towards God. If during this process the state of meditation (*Dhyan*) is attained, then the *Chitt* which is generated by *Dhyan* (*Anashayam* - अनाशयम्) never ends because the *Karmas* of such a *Yogi* are neither *Ashukla* (dark) nor *Akrishna*.

The *Karmas* of others are of three kinds. They generate only the *Vasanas* (desires). Despite several changes of births and passage of time, such *Karmas* appear on the appointed hour because *Smriti* (retrospections) and *Sanskaras* (imprints) are similar. Only those things bulge out in *Smriti* which remain hidden

in the fields of *Sanskaras*. Their interrelationship exists, since times immemorial so the craving to attain the eternal self ever remains—‘*Nityatvat*’ (नित्यत्वात्). *Hetu*, *Phal*, *Ashraya* and *Aalamban* are the agencies which generate *Vasanas* (desires). When all the four disappear, the *Vasanas* and *Sanskaras* are finally eliminated.

Sanskaras are caused by *Kleshas* like *Avidya* (nescience). The result is rebirth, age, and sufferings. *Chitt* is their base and *Aalamban* is their object. With their elimination the *Sanskaras* are eliminated for ever. The reference of *Dharm* occurs just after their elimination. *Dharm* is eternal and remains present in its original form in all that is yet to dawn (*Anagat*) for instance the attainment of the self or the ultimate state. *Dharm* ever remains operative in all such *Anagat*, phenomenon which is yet to happen. Such a *Dharm* appears sometimes in its best, sometimes better and sometimes sullied form according to the *Gunas* (traits) but it is always present. In the equanimous state, the difference of *Chitt* becomes clear that the path of *Chitt* is separate and the object (*Vastu*) is different from it. *Vastu* stands for God. The *Chitt* mirrors this *Vastu* (God). The *Chitt* knows only so much as it mirrors the *Vastu*, it does not know more than it. But the *Vastu* is God, or the *Drashta* (viewer). He always knows about the dispositions of the *Chitt*. The light which appears in the *Chitt* is on account of the *Drashta* (viewer) and the view (*Drishya*). The *Chitt* knows only that much of *Drishya* (view) which is before it. It does not know more than it.

Although the *Chitt* is devoid of the function of the sentient-Being and is non-involved, still after identification with it, it attains the experience of the self intellectually—‘*Swabuddhi samvedanam*’ (स्वबुद्धि संवेदनम्). How and through what does it get the experience? The Maharshi says that the *Chitt*, which is hued by the presence of *Drashta* and the *Drishya*, is ‘*Sarvartham*’

(सर्वार्थम्), capable of the attainment in its entirety. This is the real experience. Only when the *Chitt* is coloured with the tinges of *Drashta* and *Drishya*, it can actualize the true meaning of salvation or the ultimate end '*Parartham*' (परार्थम्) because it can now snap or terminate all the *Vasanas* (desires) and is '*Vishesh Darshinah*' (विशेष दर्शिनः) has the vision of God, who is '*Vishesh Purush*' (distinct). Such a *Chitt* directly perceives God. When it does so, the sense of duality dissolves, the feeling that I am a *Yogi* vanishes for ever. Then the *Chitt* is tilted towards reason and remains prone to its eternal nature (*Kaivalya Swaroop*).

Seldom the scintillations or throbbing or waves occur in such a *Chitt*, subtle *Sanskaras* bloom now. Even such *Sanskaras* are terrible like the *Kleshas*. The devotee should not be careless or negligent. Such subtle *Sanskaras* too are to be terminated like the *Kleshas*. The devotee should remain engaged in *Sadhana* till their total extermination.

After such *Sanskaras* are uprooted, the *Yogi* is crowned with the glory of enlightenment and Supreme renunciation. As there always remains enlightenment '*Dharmmegh Samadhi*' (धर्ममेघ समाधि) is attained. Like the sky the *Yogi* remains non-involved. Then all good and bad *Karmas* and all the *Kleshas* are put to an end. The *Yogi* attains now unblemished pure knowledge which is boundless. Despite the total attainment, some very little still remains to be known – '*Gyeya alpam*' (ज्ञेय अल्पम्). When even this is perceived, the *Yogi* is gratified, all his duties are over:

'Tatah Kritarthanam parinamkramsamaptirgunanam.'

(ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्।) (4/32)

After this the impact of the *Gunas* end. Now they can not affect at all. The *Yogi* now has full control over his breath, over the moments. Earlier the *Sadhak* used to practice for hours, but after the grasp of *Sadhan* now he has to practice for moments. Not

even a single breath goes waste. After this stage, the *Karmas* neither create anything nor accept anything good or bad. The *Purusharth* is fulfilled, the *Sadhana* is over.

**‘Prurusharthsoonyanam gunanam pratiprasavah kaivalyam
Swaroop-pratishtha va chitishakteriti.’ (4/34)**

(पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति।)

Kaivalya implies that the *Purusharth* has been done for the realisation of the self and the practices of *Yog-Sadhana* are fulfilled, that the *Gunas* have dissolved in their original cause, in other words the *Drashta* has reached his goal. It is a state where there is no cycle of birth and death, no pain, no pleasure at all, only the state of dauntlessness and perennial peace prevails. **‘Tatprasadatparam shantim sthanam prapsyasi shashwatam.’** (तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्।।)-*Geeta*, 18/62. Lord Shri Krishna directs Arjun to take the refuge of God who is in the heart. By His grace alone he would attain the ultimate place, the ultimate, everlasting state of accomplishment.

॥ OM ॥

SUMMARY

● Two Kinds of *Purush*—

The Geeta says:

Dvavimau purushau loke ksharshchakshar ev cha.

Ksharah sarvani bhootani kootasthoakshar uchyate.

(द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते।।) - *Geeta, 15/16*

There are two kinds of *Purush* in the world: *Kshar* and *Akshar* (decaying and un-decaying beings). The third one is *Uttam Purush* (The first person, the excellent being). He is indescribable, He is called the Supreme Being, the best among beings but quite indescribable.

In the Yog-Darshan of Maharshi Patanjali there are only two kinds of *Purush* (beings): the *Drashta* who remains in self contentment and is transcendental, the second *Purush* is he who alters with the alteration of the flow of *Vrittis* (dispositions). He is shaped by the *Vrittis*. We, the common people, come under this category.

The Maharshi in the very beginning has classified *Vrittis* in two categories – *Klisht* (painful) and *Aklisht* (pleasant). The aim of the Yog is to sublimate, to restrain them. The Maharshi says, “*Ath yoganushasanam.*” (अथ योगानुशासनम्।) [1/1]- Now mark, that Yog is *AnushasHan* (discipline). Whom to discipline? “*Yogashchittvrittinirodhah.*” (योगश्चित्तवृत्ति निरोधः।) [1/2]- The restraint of the dispositions of the mind is Yog. What is the gain from such a restraint? “*Tada drashtuh swaropeavasthanam.*” (तदा द्रष्टुः

स्वरूपेऽवस्थानम्।) [1/3]– with the accomplishment of restraint the *Drashta* attains his original nature which is sentient, never decaying and stainless. What is the nature of the *Drashta* before the attainment of restraint (*Nirodh*)? “*Vrittisaroopyamitaratra.*” (वृत्तिसारूप्यमितरत्र।) [1/4]– as is the *Vritti* so is the *Drashta*.

The change of bodies go on occurring till the existence of *Vrittis*. “*Jatyantar parinamah prakriyapurat.*” (जात्यन्तर परिणामः प्रकृत्यापूरात्।।) [4/2] ‘*Jati*’ means birth. Change from one birth to another birth is ‘*Jatyantar Parinam*’. This happens after the fulfillment of *Prakriti* (nature). When the *Prakriti* or nature which has seized or captured the mind (*Chitt*), subsides and the elevated nature emerges, ‘*Jati-Parivartan*’ or ‘*Janm-Parivartan*’ (change of birth) takes place. With gradual development the *Chitt* gets transformed from one state to another state. This is change of birth in the Yogic parlance of the Maharshi. The same state is regained after the fall of the physical body. But there are only two kinds of *Purush*. As soon as the *Vrittis* are restrained, the *Drashta* gets contained in the eternal transcendental being and attains the state of *Kaivalya*, otherwise as is the flow of *Vrittis* so is the form or nature of the *Drashta*. That is our nature. *Vrittis* cause the change of birth.

● From Where to Start the *Bhajan*–

Tapah swadhyayeshwarpranidhanani kriyayogah.

(तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः।।) [2/1]

‘*Tap*’ implies the control of all the senses including mind in accordance with the directions of the *Isht* (adored God). ‘*Swadhyaya*’ is the calculation of degree and dimensions of the concentration of mind in *Bhajan*. ‘*Ishwar-Pranidhan*’ is devotion to only one God. From this point the Yog-practice takes off. The divine light throughout guides after the lapses in the performance of the parts of Yog are removed (2/28).

● Practice—

‘*Sthirsukhamasanam.*’ (स्थिरसुखमासनम्।)—Steady, comfortable sitting posture is *Aasan*. But does any one feel comfortable sitting in a steady and straight way? Actually one gets natural pleasure in God. When such a pleasure enlivens the contemplation, only then the *Aasan* is accomplished. ‘*Prayatnashaitihilyanantsamapattibhyam*’ (प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्।) [2/47] The *Aasan* becomes steady only after the absorption of mind in God who is infinite. The *Aasan* becomes perfect only after the practice of *Ahinsa*, *Satya*, *Asteya*, *Brahmcharya*, *Aparigrah*, *Shauch*, *Santosh*, *Tap*, *Swadhyaya* and *Ishwar-Pranidhan* becomes effortless and the devotee gets interested in God.

The dispositions of mind are of two kinds—*Klisht* (painful) and *Aklisht* (pleasant). They are restrained by regular practices and renunciation. Practice implies the stabilization of mind. It begins with surrender to God, the *Jap* (chanting) of *OM* and *Swadhyaya* which is a part of *Yog*. The practice of long and devoted pursuits gains ground and becomes firm and securely rooted. When it attains the unwavering state, *Aasan* becomes perfect.

Practice continues up to the attainment of *Kaivalya*—‘*Purusharthshoonyanam gunanam pratiprasavah kaivalyam Swaroop-pratishtha va chitishakteriti.*’ (पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति।) [4/34] ‘*Purusharthshoonyanam*’ (पुरुषार्थ शून्यानाम्)—When nothing remains to be done for devotee (*Purush*), when all the efforts to hold the mind end, the practice reaches the last stage. Then the *Gunas* (traits) dissolve in their origin. This is the state of *Kaivalya*, after which there is no birth, no death, no pain, no pleasure. The practice now reaches its, ultimate goal.

● *Vairagya* (Renunciation) —

Countless *Chittvritti* (disposition) are restrained by practice and renunciation: ‘*Abhyas vairagyabhyam tannirodah.*’ (अभ्यास

वैराग्याभ्यां तन्निरोधः १) [1/12] What is *Vairagya*? In the fifteenth maxims of the *Samadhi Pad* the Maharshi said: '*Drishtanushravik-vishayavitrishnasya vashikarsangya vairagyam.*' (दृष्टानुश्रविक-विषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्।) The feeling of detachment not only from all that is visible in this creation, but from the enjoyments of *Baikunth* (heaven) too embodies the desire-less mind, this is then restrained state of mind and it is called *Vairagya*.

When practice reaches the ultimate point where the goal of realisation of God is achieved, *Trishna* (aspiration) for even the qualities of nature disappears. '*Tatparam purushkhyatergun vaitrishnyam.*' (तत्परं पुरुषख्यातेर्गुण वैतृष्यम्।) The perception of God causes disappearance of aspirations for material objects because then they vanish. Now nothing remains to be sought for. This is the climax of *Vairagya* (renunciation).

In the chapter *Vibhuti Pad*, he again throws light on this— '*Sattvapurushanyatakyati matrasya sarvabhavadhishthaitritvam sarvagyatritvam cha.*' (सत्त्वपुरुषान्यताख्याति मातरस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च।) [3/49]. The Yogi, who has attained *Sabeej Samadhi* which enables him to decipher the difference between the intellect and the soul or devotee and the object of devotion, gets total control over all the sentiments. He obtains the power of omniscience. But when he feels disenchanted even from it, then the seed of deficiencies totally die, then the state of *Kaivalya* is obtained. Such a *Vairagya* or renunciation chases till the attainment of *Kaivalya*. So it is to be compulsorily pursued.

● *Ishwar—*

In Yog-Darshan the Supreme sentient God has been termed as self, as a *Purush* (being) who views all as a conscious power (*Chiti Shakti*). For instance it is mentioned in the forty one maxim of *Sadhan Pad* that one who masters '*Shauch*' becomes capable for self realisation. In the third maxim of *Samadhi Pad* it is referred

that the *Drashta* (viewer) becomes self-contained after the restraint of the dispositions of mind. In the seventieth maxim of *Kaivalya Pad* it has been said that the governor of the mind is immutable, so he always knows about the *Chittvritti*. In the last maxim of this very chapter it is said that *Kaivalya* is attained when the conscious power (*Chiti Shakti*) which is *Drashta* gets established in its original state. Thus God, who is supreme entity, has been addressed as *Drashta*, *Chitshakti*, *Purush*, *Prabhu* and self. He is all illumination and the quintessence.

But this *Shastra* has a word '*Ishwar*'. He is a different type of accomplishment. No doubt, He is also the same entity. If the supreme conscious being is unblended, natural, the *Ishwar* is an accomplishment. Now the question arises where should we go for help during the period of practice (*Abhyas*) and renunciation (*Vairagya*)? Whose shelter should we take? Maharshi gives a clue in *Samadhi Pad*— '*Ishwar Pranidhanadwa.*' (ईश्वर प्रणिधानाद्वा।) [1/23]. By surrender to *Ishwar* the *Nirbeej Samadhi* (sterilized trance) is attained.

Who is *Ishwar*? '*Kleshkarmvipakashayairparamrishtah purushvishesh Ishwarah.*' (क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः।) [1/24] *Avidya*, *Asmita*, *Raag*, *Dwesh*, *Abhinivesh* are five *Kleshas*. He who is not related with *Klesh*, with *Karmas* born of *Kleshas*, with the accumulation of *Karmas* and their result and passions, he is *Ishwar*. Such an *Ishwar* is the best of all *Purushas* and is a special, extraordinary, distinctive *Purush*. No doubt he was earlier related with all the four but now he is de-linked. This very distinctive *Purush* is *Ishwar* or the Lord.

In the *Geeta* it is said that *Ishwar* is the Lord of all the kinds of skills of *Sadhana* valour, patience and sense of total surrender. This quality of lordship is the typical quality of a *kshatriya*. Here *Ishwar* connotes the master or ruler of all. '*Shauryam tejo*

dhrithirdakshyam yuddhye chapyapalayanam. Danamiswar-bhavashch kshatram karm swabhavajam.’ (शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम्। दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्।।) [Geeta, 18/43]

‘*Tatra Niratishayam sarvagyaabeejam.*’ (तत्र निरतिशयं सर्वज्ञबीजम्।) [1/25] That *Ishwar* is omniscient. He naturally possesses omniscience. Nothing remains concealed from Him. He is not aware that He is omniscient, this is His natural trait. Since times immemorial a Sadguru has been like such an *Ishwar*.

‘*Purveshamapi guruah kalenanavachchhedat.*’ (पूर्वेषामपि गुरुः कालेनानवच्छेदात्।) [1/26] That *Ishwar* has been the Guru of the ancestors since the beginning of the creation because He is not separate from time. Time does not affect him. He is totally detached from time. This is the state of Sadguru; this is the state of the *Akal-Purush*.

‘*Tasya vachakah pranavah.*’ (तस्य वाचकः प्रणवः।) [1/27] He is known by the name of *Pranav* or OM. After accomplishment the name of every Mahapurush becomes OM wherein he lies. This OM is to be chanted. ‘*Tajjapastadarthbhavanam*’ (तज्जपस्तदर्थभावनम्) [1/28] It is necessary to chant OM and contemplate on *Sadguru*, who symbolizes God and the essence of OM. By doing so ‘*Antarayabhavah*’ (अन्तरायाभावः)- the obstacles are removed, the state of the inner self is attained and the Supreme Being is realised.

Generally people ask from which point they should start the practice of Yog. The Maharshi answers: ‘*Tapah swadhyayeshwar-pranidhanani kriyayogah.*’ (तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः।) [2/1] with *Tap* (penance), *Swadhyaya* and surrender to God, *Kriya-Yog* starts. Without surrender to God (*Sadguru*) *Bhajan* can never take off.

● *Antaraya* (Obstacles)-

Maharshi Patanjali directs in maxim twenty eight of *Samadhi Pad* ‘*Tajjapastadarthbhavanam*’ (तज्जपस्तदर्थभावनम्)- chant OM

which is the symbol of God, contemplate on *Ishwar* and stabilize faith in the *Sadguru*. Everyone tries to meditate but fails because mind is beset with such complexities which generate whirl winds of passions. By the *Jap* of *OM* and contemplation of *Sadguru* the disorders '*Antarayabhavah*' (अन्तरायाभावः)— which emerge inside and remain invisible are removed and the self is realised.

What are these disorders? The Maharshi in the thirteen maxim of *Samadhi Pad* says that they are *Vyadhi* (disease), *Istyan* (inertia), *Sanshaya* (doubts), *Pramad* (negligence), *Aalasya* (indolence), *Avirati* (lack of interest), *Bhrantidarshan* (illusory aberrations), *Alabdhbhoomikatva* (ignorance) and *Anavasthitatva* (sudden break). There are nine deflections (*Vikshep*) of the mind and they are known as *Antaraya* or obstacles.

- ***Vyadhi***— means diseases of the body which divert mind from contemplation.
- ***Istyan***— Doubt about our own capacity and confusion about the result of Yog.
- ***Pramad***— To neglect the Yogic-performances and to kill time in fruitless ventures.
- ***Aalasya***— Indolence, procrastination regarding *Bhajan*. Over eating also causes indolence.
- ***Avirati***— Disenchantment from intense *Vairagya*. Sometimes on the contact of sensuous objects in place of *Vairagya*, the objects become the focal point of contemplation.
- ***Bhrantidarshan***— Confusion about the efficacy of *Sadhana*; misleading concepts about *Yog-Sadhana*.
- ***Alabdhbhoomikatva***— Ignorance about the gradual developing stages of *Sadhana*; lack of clear knowledge regarding advanced alternating grounds of the stages of *Sadhana*.

- **Anavasthitatva**— It is sudden emergence of disenchantment of the stabilized mind of the devotee without any reason.

These are all the obstacles. They are not caused by any external stimulus. They create inner convulsions and are born inside. There are five more obstacles which aid and assist the above mentioned inner obstacles:

- **Grief or Agony**— It is of three kinds: physical agony, heavenly agony and material agony. Physical agony means afflictions of the body. Heavenly agony implies natural calamities like earthquakes etc. Material agony is the agony caused by the contact of living beings.
- **Daurmanasya**— It is the anguish of the mind caused by the failure to achieve anything.
- **Angmejayatva**— means trembling of the parts of body on sitting for contemplation. It is a weakness, sometimes the whole body jumps. It occurs when the eight parts of Yog are not properly followed.
- **Irregular Inhalation and Exhalation**— A devotee inhales homogeneous thoughts and exhales heterogeneous thoughts. Sometimes despite the unwillingness of the devotee external waves of *Avidya* enter into him. Unintentionally the words, which are born of *Vidya* burst out from the mouth of the devotee and he starts preaching.

When adverse arguments and counter arguments disturb the observance of *Yam* and *Niyam*; the '*Vitarkbadhane pratipaksh-bhavanam*.' (वितर्कबाधने प्रतिपक्षभावनम्।) [2/33]— their opposite thoughts should be entertained to combat them. Thoughts of *Hinsa* in place of *Ahinsa*, Truth in place of untruth are disorders and are known as *Vitark* (counter arguments). Such adverse or opposite arguments are at times even self sponsored or at times for warded by others.

Sometimes even mere support to them is tantamount to *Vitark*. This is caused by avarice, attachment or wrath. Some of such disorders assume big dimensions. All the disorders whether they are big or small cause sorrows and ignorance. By opposite thoughts one should counter and face the adverse feelings.

The obstacles (*Antaraya*) gradually start subsiding through such steps. They may diminish this way but are uprooted only by contemplation, by the communion of the *Drashta* and *Drishya*. By obeying the directions of *Isht* (God) alone the obstacles are eliminated.

● Methods of purifying the mind (*Chitt-Shuddhi*)—

Maharshi Patanjali suggests many ways for removing soon the obstacles. First of all he suggests practicing the chanting of name (*Jap*) [1/32]. Besides this he suggests to harbour feelings of friendliness, kindness, joy and heedlessness towards pleasure and pain, virtue and sin. The devotee should be friendly to other devotees of God, should be kind to those who are passing a miserable life in this world, should feel pleased to meet virtuous persons but should be indifferent to those who are sinful.

The Maharshi gives the third suggestion and that is deep, repeated breathing and holding it out for sometime. This makes the mind feel lighter. What he means to say is to exhale the breath and hold it out as long as possible. This is to be repeated thrice or four times. By doing so the heldup breath and heterogeneous thoughts of inside the body are expelled out and the body feels lighter. After doing it one should get engaged in contemplation. The disorders would no more cause hurdles.

Yogic performances like restraint of mind, realisation of self, state of *Kaivalya* and all the helping tendencies, clean the mind and stabilize it: '*Samiti samiti jal bharahin talawa. Jimi sadgun*

sajjan pahin aawa.’ (समिति समिति जल भरहिं तलावा। जिमि सद्गुन सज्जन पहिं आवा।।) [*Ramcharitmans*, 4/13/4] Despite countless bad qualities every one must be having some good qualities. The devotee keeps in mind only his good qualities. By appreciating the qualities which promote *Sadhana*, the mind is purified.

When the *Sadhana* develops, God conveys his messages. Then the mind feels elated. When one depends on Him, the mind feels lighter and steady.

Besides this if a Mahapurush of elevated state happens to meet, his company, his words, his touch, his service remove the obstacles and the contemplation runs on the proper track.

Generally everyone dreams dream but a Yogi never sees any dream. Whatever he sees in the name of dreams, he foresees future-happenings. God transmits them when the *Drashta* and the *Drishya* are conjoined. He transmits scenes even in his waking hours. When the Yogi goes to sleep his mind remains awake. God then governs his dream-world. Even at such hours, He goes on transmitting His messages and scenes. So the devotee must analyze the real import of his dreams. Obstacles are removed by following the directions given in dreams. The end of obstacles and the engagement of mind in *Jap* simultaneously occur.

The Maharshi records an important maxim with regard to the stabilizing of the mind— '*Yathabhimatdhyanaadva.*' (यथाभिमतध्यानाद्वा।।) [1/39] The mind becomes stable in accordance with our belief or idea or conception. If the devotee has belief in the performance of practice and renunciation, in Yogic transactions, in the restraint of mind, in attaining self-realisation, he should take the help of that belief or conviction. For instance Lord Dattatreya sought guidance and inspiration from a dog, a bird, a python. He interpreted their actions in the light of the preaching of his Sadguru, which helped in the advancement of his *Yog*-

Sadhana. By such pursuits he became one day a 'Mahayogeshwar' and was hailed as an incarnation. This is the way a devotee makes progress. By faith in one God, and chanting of his name (*OM*) he goes on taking help and inspiration from the outer world. Thus he goes on and on. Such a Yogi controls from molecules to magnitudes. He can hold his mind any moment anywhere and fix it from smaller objects to the largest ones. These are simply the aids of *Sadhana*, not separate kind of *Sadhana*.

A number of occurrences happen in the life of a devotee; he should interpret them spiritually and take their Yogic-significance only. For instance—Arjun had gone to Indra, the ruler of gods, for the attainment of weapons and the skills of warfare. He saw in the court of Indra the exquisite beauty of Urvashi and seemed to be enthralled. After the court stood, the gods surprisingly said to Indra, "Devendra! You told us that your son (Arjun) was a renunciant saint who has conquered his senses. But we found him staring at the damsel since she entered the court. He had forgotten even the fact how pious the court was and who were present there." Indra replied, "I too marked it, let us ask him directly what did he see? How was her dance?" When the gods enquired from Arjun, he regathered himself, saluted the gods and replied, "Excuse me, I did not see the dance at all." The gods again smilingly asked, "Then what did you see?" Arjun replied, "Several years have passed since I saw my mother, I felt as if my mother herself had appeared there. I was lost in the loving memory of my mother." Urvashi was a damsel, a court dancer indeed, but Arjun saw in her the image of his mother. She cursed Arjun, but her curse proved to be only a boon afterwards. When the goal of the devotee remains unwavering, even curses turn into boons, disasters into blessings. Thus we see the Yogic interpretations of unfavorable incidents, keep the mind tranquil and balanced.

● *Klesh-*

The practice of *Samadhi* gets settled through *Tap*, *Swadhyaya* and surrender to God. *Kriya-Yog* is required for weakening the impact of *Klesh* '*Kleshtanukaranarthshcha.*' (क्लेशतनूकरणार्थश्च). What is *Klesh*? '*Avidya-asmita-raag-dwesh-abhiniveshah kleshah.*' (अविद्यास्मितारागद्वेषअभिनिवेशाः क्लेशाः।) [2/3] *Avidya*, *Asmita*, *Raag*, *Dwesh* and *Abhinivesh* are the *Kleshas*. They are five in number. *Avidya* is the root of all. Other *Kleshas* flow from *Avidya*.

Avidya- *Avidya* is taking the changing objects to be changeless, unholy things to be holy, pain as pleasure and anti-self to be the real self.

Asmita- When the *Drashta* and *Darshan-Shakti* become united or identified, it is *Asmita*. In other words, *Asmita* is the mingling or blending of matter (*Prakriti*) with the self (*Purush*).

Raag- When the mind flows towards gratifying objects of pleasure, it is known as *Raag*.

Dwesh- *Dwesh* is the efforts to quit things which cause distress. It leads to sorrow.

Abhinivesh- *Abhinivesh* is attachment with worldly life of earlier days. Presence of attachment for old traditional things which is mostly found even among rational persons is *Abhinivesh*. The material life, which is in no way ours, is taken as our belongings. Our real place of habitation is in the words of Kabir: '*Tavan ghar cheto ho bhai. Tohara aawagaman miti jai.*' (तवन घर चेतो हो भाई। तोहरा आवागमन मिटि जाई।). Lord Shri Krishna also says the same thing: '*Sthanam prapyasi shashvatam.*' (स्थानं प्राप्स्यसि शाश्वतम्।)—Our eternal self is our real place of habitation, but we feel drawn towards the place where we lived earlier. This feeling of attraction is called *Abhinivesh* and it is *Klesh* (affliction). It lasts till the last

moment of ennoblement. So it is found as much among fools as among enlightened persons.

By the performances of *Tap*, *Swadhyaya* and *Ishwar-Pranidhan* (surrender to God) such *Kleshas* (afflictions) become feeble, but they do not die. Such *Kleshas* which grow subtle should be rooted out. Meditation is the only cure.

The *Sanskaras* of *Karm* which offshoot from *Kleshas* accrue rebirth, age, and sufferings. They give pain and pleasure alternatively because virtuous or sinful deeds are caused by them. Even virtuous deeds which give joys are distressful because the moment the effect of the *Sanskaras* end, the effect of the *Sanskaras* of sinful deeds take over. Consequently recurrence of pain is natural, so all kinds of *Karmas* generate pain for noble souls.

‘*Heyam duhkhamanagatam.*’ (हेयं दुःखमनागतम्) [2/16]— All the agonies which are yet to come, deserve annihilation. The communion of *Drashta* and the *Drishya* is the only way to eliminate these *Kleshas*. The Maharshi has given a new maxim that the communion of *Drashta* and *Drishya* is the only way to end the *Kleshas*. What is *Drishya*? *Drishya* aims at leading towards divine light and providing permanent settlement in light. The matter (*Bhoot*) and the senses (*Indriya*) are its manifestations. It appears in the material shape of sensuous objects and varieties of other forms, sometimes visible (*Ling-Matra*), sometimes invisible (*Aling*) like oracles etc. Its aim is to provide *Bhog* as well as freedom from it to the *Purush*, ‘*Bhoktaram Yagya tapasam.*’ (भोक्तारं यज्ञ तपसां)— *Shraddha*, *Yagya*, *Tap*, *Swadhyaya* are the ‘*Bhogas*’ of the *Purush*, after managing them properly it leads to ‘*Apvarg*’— the summon bonum of life.

Drashta is conscious sentient being. By nature he is stainless, pure and detached but sees according to the intellect. In other words

it issues forth only such scenes (*Drishya*) which bear the stamp of intellect.

The union of *Drashta* and *Drishya* implies perception. We keenly desire to perceive God through *Sadhana*, *Tap* and *Swadhyaya* etc. so that he, who is a detached *Drashta* may start issuing *Drishya*, so that he may provide a vision like Arjun, so that he may issue intimations of immortality and enlighten about his magnificence. This is the implication of the union of *Drashta* and *Drishya*. The animation of *Bhajan*, the active operation of God on His driving wheel is the meaning of the union of *Drashta* and *Drishya*. '**Jakey rath par kesho, tako kaun andesho.**' (जाके रथ पर केशो, ताको कौन अंदेशो।)— He need not worry whose chariot is being driven by God Himself. By obeying the intimations of God and living under his patronage, the *Kleshas* end. A self-realised Mahapurush (Sadguru) makes it possible.

The *Drishya* loses its use for that Mahapurush who is self-contained and self-contented and has exhausted his endurance of *Sanskaras* and '*Apvarg*' but for ordinary persons the inner world of the Mahapurush goes on transmitting the *Drishya*. In the *Kaivalya Pad* it has been reiterated that the *Chitt* (mind) hued by colors of the union of *Drashta* and *Drishya* alone can imbibe the '*Sarwarth*' (सर्वार्थ)— total signification or the import. Despite being beset with countless passions and desires, such a *Chitt* receives only the altruistic or higher scenes and '*Vishesh darshinah*' (विशेष दर्शिनः)— has the vision of *Vishesh Purush* (God). It rises above the self or the feeling of I-ness and remains prone to *Kaivalya*.

Such a *Chitt* which is inclined to reason and *Kaivalya*, does not create any auspicious or inauspicious *Karm*. But even in such a state the waves of thoughts do arise, they occur on account of *Sanskaras*: '*Samsakarebhyah*' (संस्कारेभ्यः)— whatever *Sanskar* lies in the lees as sediments in very subtle form create vibrations in the mind. '**Haanmesham kleshavaduktam.**' (हानमेषां क्लेशवदुक्तम्।)

[4/28]— such *Sanskaras* too should be eliminated like *Kleshas* because their root lies in *Klesh* which results in rebirth, age and endurance.

When would die such subtle *Sanskaras*? A Yogi, who becomes indifferent even towards the rational knowledge (*Vivek-Gyan*), is crowned with the brilliant glow of *Vairagya* (renunciation). He attains '*Dharmmegh Samadhi*'. Only *Dharm* shines in the firmament of consciousness nothing else. All the five *Kleshas* and *Karmas* get eliminated due to this.

In short, according to Maharshi Patanjali, the *Kleshas* become feeble by performing the practice of Yog, renunciation *Yam*, *Niyam*, *Aasan*, *Tap*, *Swadhyaya*, *Ishwar-Pranidhan* etc. but they are not eliminated. Our faith should be so as to enkindle the spiritual light in the heart so that the transmission of *Drishya* becomes possible and the path of salvation is paved forward. The cognition of *Isht* is very important and this is possible by performing *Tap*, *Swadhyaya* and *Ishwar-Pranidhan*. According to Patanjali, *Ishwar* is the perfect form of a Yogi (*Mahayogeshwar*) who has attained the ultimate goal and *Drashta*, *Chetan*, *Prabhu*, *Aatma*, *Avinashi*, *Chitishakti*— all denote one God or eternal *Brahm*.

● Eight Parts of Yog—

When after repeated practice of different parts of Yog, the impurities are reduced to ashes then the light of knowledge is born which remains through out till *Vivek-Khyati*. *Yam*, *Niyam*, *Aasan*, *Pranayam*, *Pratyahar*, *Dharna*, *Dhyan* and *Samadhi* are the eight parts of Yog. *Yam* is the first part. It has its own five parts— *Ahinsa*, *Satya*, *Asteya*, *Brahmcharya* and *Aparigrah*.

Ahinsa— The physical body is like a clothing garment. Life and death depend on *Sanskaras*. When the *Sanskaras* wear out, the worn out clothes are dropped down. A time comes when the process of wearing new bodies stops and it comes after the

realisation of the pure self. *Ahinsa* implies saving our soul from falling into the state of degeneration. When the advanced state of *Ahinsa* is attained, all living beings drop all feeling of animosity towards the Yogi: '*Tatsannidhau vairtyagah*' (तत्सन्निधौ वैरत्यागः). The real enemies are lust, wrath, avarice, attachment and jealousy; they disappear.

Arjun enquired, "Lord! Who induces for committing sins?" The Lord replied, "*Kaam esha krodha esha rajogun samudbhavah. Mahashano mahapampa viddhayenamih vairinam.*" (काम एष क्रोध एष रजोगुण समुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्। ॥) [3/37]—Arjun! Lust and wrath are the enemies of *Sadhana* and are insatiable like fire, they are indefatigable. Only the weapon of strong sense of renunciation can cut them out. You should not be governed by the feelings of attachment and hatred, they run counter to you; they are your enemies. The moment men approach an ennobled soul of the state of *Ahinsa*, they start dropping them out.

Satya—The world is mortal. Only God is the truth, only He is eternal, ultimate, Supreme *Drashta* and the Goal. On getting rooted in truth (*Satya*) and devotion '*Kriyaphalashrahyatvam*' (क्रियाफलाश्रयत्वम्)—God who is the result of Yogic practices extends his patronage. He manages the well-being of the Yogi.

Asteya—Stealing or the habit of hiding any thing is *Asteya*. The Geeta says: '*Tairdattanapradayaibhyo yo bhunkte sten eva sah.*' (तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥) [3/12]—without developing these divine qualities if anybody claims that he has attained the goal, he is a thief. He who shuns or evades his path is definitely a thief. A devotee must be away from such bad habits of stealing or evading.

Revered Maharaj Ji used to say that before a Sadguru the devotee should be truthful, he should speak only what is in his

mind. He should not twist it. That Yogi would never succeed whose mind and words do not tally.

After mastering *Asteya 'Sarvaratnopasthanam'* (सर्वरत्नोपस्थानम्)– all the jewels appear. These jewels are *Vivek* (reason), *Vairagya* (renunciation), *Sham* (control of mind), *Dam* (sublimation of sense), *Gyan* (knowledge), *Tap* (penance), *Charitra* (good conduct) etc. These divine qualities are obtained.

Mahavir said, "O King! Wear tri-jewels of knowledge, *Tap*, and *Charitra*." '*Gyan tap charitrani*.' (ज्ञान तप चरित्राणि)– It means knowledge of *Sadhana* and reverence for *Isht*, penance and practice are the best jewels of divine path. The ennobling qualities are true jewels, they smoothen the path of Yog.

Some jewels were obtained after the epic-churning of the ocean: '*Shri mani rambha varuni, amiya sankh gajraj. Kalpdroom sashi dhenu dhanu, dhanavantari vish baaj*.' (श्री मणि रम्भा वारुणी, अमिय संख गजराज। कल्पद्रुम शशि धेनु धनु, धनवन्तरि विष बाज।) If perchance *Varuni* (wine) or *Rambha*, the nymphet who emerged out of the ocean, happen to meet a devotee what would be their use for him? The true jewels of the path of Yog smoothen the path of *Sadhana*.

God appeared before Kag Bhusundi and said– '*Gyan vivek virati vigyana. Muni durlabh gun je jag jana. Aaju deuan sab sansay nahin. Maagu jo tohi bhav man mahin*.' (ज्ञान विवेक विरति विज्ञाना। मुनि दुर्लभ गुण-जे जग जाना।। आजु देउँ सब संसय नहीं। मागु जो तोहि भाव मन माहीं।।) [*Utterkand, 83/1*] These are real jewels. By *Asteya* all the excellences of *Sadhana* are attained.

Brahmcharya– '*Brahm aacharati sa brahmchari*' (ब्रह्म आचरति स ब्रह्मचारी) – He who makes efforts to realize *Brahm* is *Brahmchari*. '*Yadichchhanto brahmcharyam charanti*.' (यदिच्छन्तो ब्रह्मचर्यं चरन्ति)– From the day one undertakes the practices of all the

means to know the Supreme Being, one earns the title of *Brahmchari*. Mere sexual restraint is no *Brahmcharya*. The main aim of the devotee is to attain God for which the outward flow of all the senses are to be blocked. By continuous contemplation of God not only sex-organs but all the senses are to be restrained. Eyes should not see anything else, ears should not hear any other thing at all neither the skin should feel any other kind of touch nor the mind should entertain any other thought. No other thought except that of God should occupy the mind. By such a firm state of *Brahmcharya* '*Veeryalabhah*' (वीर्यलाभः)— every kind of capableness is obtained.

Restraint of sex-organs is binding and observable. Such a kind of *Brahmcharya* comes under the class of vow of celibacy or '*Vrat of Brahmcharya*'. Some persons forcibly restrain their sex-organs but their senses run riot, contemplating regularly on sensuous objects. When such contemplations stop then the *Brahmcharya* becomes perfect.

Lord Shri Krishna says that he, who forcibly controls his senses but mentally goes on thinking of worldly objects is a hypocrit, a *Sham* or a pretender. *Brahmcharya* is re-gathering all the senses and diverting them towards God. When the vow of *Brahmcharya* becomes strong, capableness, vigor and valour are all made available. Such a *Brahmchari* becomes forbearing if disasters befall. He does not lose his nerves like Prahlad, like Meera. He stands undaunted and undeterred. He has no enemies.

Aparigrah—In social context when selfish hoarding of things more than the actual need is not done, it is called *Aparigrah*. Accepting goods of others is owning their obligation. By receiving donations, donator's sins are also received. So on account of *Aparigrah* (possessionlessness) the mind remains pure and free. But for a Yogi *Aparigrah* has a different intent.

In the awakened state of meditation, the mind steeped in meditation '*Anashayam*' (अनाशयम्) [4/6] does not decay because the *Karmas* or actions of a Yogi are neither auspicious nor inauspicious, the actions breed neither good results nor bad ones. At such a time he becomes a Yogi of *Aparigrah*. His *Karmas* create neither auspicious nor inauspicious results. Now Yogi knows that though new *Karmas* are no doubt not created but the layers of the *Sanskaras* of past births do remain; he knows how long would they last, how much *Sadhana* was required for their elimination. Maharshi Patanjali says: '*Aparigrahasthairye janmkathanta-sambodhah.*' (अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः १) [2/39]— After attaining the state of *Aparigrah* knowledge about past births becomes very clear. No doubt such a mind does not build castles now, still scintillations do occur. '*Tachchhidreshu pratyayaantarani sanskarebhyah.*' (तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः १) [4/27]— The *Sanskaras* present *Drishya* of other objects and they get located. On account of the state of *Aparigrah* all such *Sanskaras* are located and detected because now only they throb.

● *Niyam*—

Like the five *Yam*, *Niyam* are also five in number: *Shauch*, *Santosh*, *Tap*, *Swadhyaya* and *Ishwar-Pranidhan*.

Shauch- The Maharshi has given two maxims with regard to *Shauch*. In the fortieth maxim of *Sadhan Pad*, he says that by the observance of *Shauch* sense of renunciation and desire to live away from others is born. In the forty first maxim underlining its importance it is said that it purifies the conscience, gives delight to the mind, mental concentration, control over senses and prepares the devotee for self-realisation.

Actually by the practice of *Tap*, *Swadhyaya* and *Ishwar-Pranidhan* the mind becomes tranquil. It is known as *Shauch*. It is inner purification. When mind, intellect, consciousness and ego

all flow towards the *Isht* then a feeling of detachment even from the body occurs. Then if Mahapurushas do not take bath even for years, we feel no surprise. They remain absorbed in themselves, totally unaware of their body consciousness. They know clearly that the body is simply a means of *Sadhan* and door to salvation: '*Sadhan dham mochchha kar dwara.*' (साधन धाम मोच्छ कर द्वारा). Thus they get ability to remain aloof from the contact of others. Then the mind feels delighted, senses are restrained and the competency to attain self realisation occurs, the body consciousness drops down. Cleansing the physical body, adorning it with ornaments denote deep attachments with body, they are all physical attachments. The Mahapurushas who are internally purified have often been seen roaming naked. People threw filth at Lord Mahavir, street urchins pelted stones at our revered Guru Maharaj but they remained unaffected.

Common worldly persons become red-hot with anger when adverse or derogatory comments are made against them. But such Mahapurushas remain calm and unaffected. They get disturbed only when they face obstacles in their *Sadhana*. Saint Kabir has aptly remarked: '*Ek achambha aisan dekha, murda roti khay. Sankare te bole nahin, mare te chillay.*' (एक अचम्भा ऐसन देखा, मुरदा रोटी खाय। सनकारे ते बोलत नाहीं, मारे ते चिल्लाय।) During the period of contemplation a devotee is like a dead person. You may say anything, he remains unconcerned. He does not respond to any thing. Perchance if any past *Sanskar* happens to create passions and disturb him, only then they cry or pray.

Santosh— Describing about the advanced state of contentment the Maharshi says: '*Santoshadanuttam sukhlabhah.*' (सन्तोषादनुत्तमः सुखलाभः ।) [2/42]— that nothing is more pleasing than contentment. The best pleasure or delight lies in the vision (*Darshan*) of God and the Godly state. '*Ram vimukh sukh*

sapanehun nahin. (राम विमुख सुख सपनेहुँ नहीं।) *Santosh* implies that which is 'Sam' or balanced or even, where there is no incongruity, unevenness. God alone is such an entity. Drawing gratification from Him is *Santosh*. He is the fountain of supreme joy. God expresses his magnificence through *Santosh*. '*Uma ram subhav jehin jana. Tahin bhajan taji bhav na aana. Kah hanumant vipati Prabhu soi. Jab tav sumiran bhajan na hoi.*' (उमा राम सुभाव जेहिं जाना। ताहिं भजन तजि भाव न आना।। कह हनुमंत विपति प्रभु सोई। जब तव सुमिरन भजन न होई।।) [*Manas*, 5/32/3] Real joy lies in contemplation, so a devotee does not expect it from external objects.

Tap— When impurities are burnt to ashes by penance then '*Kayendriyasiddhi*' (कायेन्द्रियसिद्धि) the body and the senses are mastered. The body and the senses follow the directions of the *Isht*. They get tuned, accomplished and cooperate with the *Sadhana*.

Tap is mortification of senses including the mind in consonance with the wishes of the *Isht*. When the devotee passes this test, the body is tuned, the senses are harmonized. The concentration of mind, which seemed earlier difficult, now becomes natural. Senses start cooperating. In other words the mind and the senses are subdued.

Swadhyaya— Study of the self is *Swadhyaya*. The devotee in meditation studies how long the mind remains absorbed. By examining so he corrects the lapses and moves forward. This is *Swadhyaya*. During such *Swadhyaya* he gets the vision of the adored God and becomes close to Him: '*Isht devata samprayogah.*' (इष्ट देवता संप्रयोगः). *Swadhyaya* is very important part of *Yog-Sadhana*.

Ishwar-Pranidhan— By surrender to God, trance is accomplished. The devotee identifies himself with him who is the

symbol of equanimity. Such an entity is above *Kleshas*, *Karmas*, consequences of actions and desires (intents). He is a unique being termed as *Ishwar* and is not separate from time, yet he transcends Time and is the Guru of all the *Gurus*. He is the first *Guru*. By surrender to him accomplishment of *Samadhi* is expedited because he then owns the responsibility of the accomplishment of *Sadhan*. He starts looking after the well-being of the devotee. He is the true *Sadguru*.

Aasan— After *Yam-Niyam* the order of *Aasan* comes. *Aasan* means a steady sitting posture. '**Prayatna shaithilyanant-samapattibhyam.**' (प्रयत्न शैथिल्यानन्तसमापत्तिभ्याम्।)— When all the efforts which were being made during the observance of *Yam-Niyam*, *Shauch*, *Santosh*, *Tap*, *Swadhyaya* becomes relaxed and natural, the mind gets absorbed in God, only then *Aasan* is accomplished. It implies that such a steadiness is not physical but mental steadiness too.

Pranayam— With the perfection of *Aasan* breathing stops. This is called *Pranayam*. The cessation of the process of inhalation and exhalation of breath is *Pranayam*. The devotee breathes in the divine thoughts and breathes out the devilish ones. When such a process of inhalation and exhalation stops, *Pranayam* occurs. This is a stage of *Sadhana* and it has to be crossed.

The breath is inhaled, exhaled and with held. It can be very well observed as long, deep and light. *Pranayam* is the close observation of thought moving in and out, the duration of their stay in divine qualities like *Vairagya* and *Dhyan*. When the breathing is well-observed, the *Pranayam* becomes prolonged and subtle. When the mind becomes single pointed, flows in one direction and all kinds of *Klisht* and *Aklisht* thoughts settle down, it is true *Pranayam*.

'Dharanasu cha योग्याता मनसः।' (धारणासु च योग्यता मनसः।) [2/53]— With the accomplishment of *Pranayam*, the mind acquires the capableness to hold the *Naam* or *Roop* which was difficult in the beginning to hold.

Pratyahar— 'Swavishaya asamprayoge' (स्वविषय असम्प्रयोगे)— Where the mind is stuck the senses too get glued, when the senses rejecting their own objects toe the line of the mind, this is *Pratyahar*: **'Chittasya Swaroop anukarah eva'** (चित्तस्य स्वरूप अनुकारः इव). At such a time the senses are fully restrained, they are conquered.

Dharna— When the senses which retreated from their objects, follow the mind, the mind gets the capacity of holding. **'Deshbandhshchittasya dharna.'** (देशबन्धश्चित्तस्य धारणा।) [3/1]— When withholding, retaining the mind at a place, at a form, at a *Naam* becomes effortless, unwavering stay becomes natural there is *Dharna*.

Dhyan— 'Tatra pratyayaikatanata dhyanam' (तत्र प्रत्ययैकतानता ध्यानम्।) [3/2]— *Dhyan* is the incessant unbroken flow of thoughts towards the point of contemplation. Like the flow of oil the thoughts move leaving no room for ruminations.

Dhyan is the outcome or result. **'Tatra dhyanaajamanashayam.'** (तत्र ध्यानजमनाशयम्।) [4/6]— The mind which is bathed in meditation never decays because it is no more a receptacle. Gurudev used to say, "Ho, even if I wish to fall, God would not make it possible." During the period of spiritual practice natural instincts do sway away the devotees because they are our past *Sanskaras* but with the advancement of *Sadhan*, state of *Dhyan* occurs, then new *Sanskaras* are not generated. So the mind which emerges after *Dhyan*, never decays or falls. It is so because the *Karmas* of such a *Yogi* are neither auspicious nor inauspicious: **'Karmashuklakrishanam.'** (कर्माशुक्लाकृष्णम्) [4/7].

Samadhi— In Patanjali's Yog-Darshan reference of *Samadhi* occurs eight times. '*Vitark vicharanandasmitanugamat sampragyatah.*' (वितर्क विचारानन्दास्मितानुगमात् सम्प्रज्ञातः।) [1/17]— '*Sampragyat Samadhi*' is combined with *Vitark* (reasoning), *Vichar*, *Anand* and *Asmita*. '*Tatra sabdharth gyanvikalpaih sankeerna savitarka samapattih.*' (तत्र शब्दार्थ ज्ञानविकल्पैः संकीर्णा सवितर्क समापत्तिः।) [1/42]— '*Savitark Samadhi*' is the state of a mind which is a web of uncertainties of words, their intent and knowledge. '*Smritiparishuddhou swaroopshunyevarthmatranirbhasa nirvitarka.*' (स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का।) [1/43]— When the mind dissolves and only the goal remains in sight, the *Smriti* becomes pure; this is '*Nirvitark Samadhi*'. '*Yetyaiva savichara nirvichara cha sukshm vishaya vyakhyata.*' (एतयैव सविचारा निर्विचारा च सूक्ष्म विषया व्याख्याता।) [1/44]— Thus the *Savitark* and the *Nirvitark Samadhi* have been explained and through them the interpretation of *Savichar* and *Nirvichar Samadhi* which are very subtle has been given. But all such kinds of *Samadhi* are *Sabeej Samadhi*: '*Ta eva sabeejah samadhih.*' (ता एव सबीजः समाधिः।) [1/51]. The seeds of past *Karmas* do not die in all such *Samadhi*, the seed remains. But when this very *Nirvichar Samadhi* becomes extremely clean and stainless, the *Yogi* is blessed with '*Adhyatm prasadah*' (अध्यात्म प्रसादः). The blessing of working and living under the direct control of '*Aatma*' (self) and '*Tasyapi nirodhe*' (तस्यापि निरोधे) [1/51]— after such a state '*Sarva nirodhat*' (सर्व निरोधात्)— all the *Sanskaras*, old and new, are burnt giving birth to *Nirbeej Samadhi*. The last remaining seed of nature which causes birth and death also disappears. Thus in the *Samadhi Pad* the prior state of *Samadhi*, the beginning of *Samadhi* its gradual progress and culmination into *Nirbeej Samadhi* have been presented.

In second maxim of the third chapter *Vibhuti Pad* the Maharshi says that the uni-dimensional, incessant flow of the

thoughts of mind is *Dhyan*. The same *Dhyan* when grows very subtle and when only awareness of goal remains, the entity of mind becomes zero then it turns into *Samadhi*: '*Tadevarthmatra-nirbhasam swaroopshunyamiva samadhih.*' (तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः १) [3/3]. '*Sam aadi sa Samadhi*' (सम आदि स समाधि)—*Samadhi* means that state which has equanimity and which is free from incongruities. At such a time the *Dhyan* enters that state which leads to the attainment of God.

In the nineteenth maxim of the fourth chapter *Kaivalya Pad* the Maharshi says that Yogi, who feels renuncient even from *Vivek-Gyan*, attains '*Dharmmegh Samadhi*'. In this state of *Samadhi*, only *Dharm* remains overcast in the firmament of consciousness, no other kind of thought appears there. The omnipresence of God, the symbol of supreme *Dharm* is realised. Then the Yogi becomes immuned from all kinds of *Kleshas* and *Karmas*. Still he, who is knowable, remains slightly a stranger. After crossing even this hurdle, the impact of the order of the results of *Gunas* end. The Yogi completely controls moments. Now the *Karmas* ensure nothing. The *Karmas* do not create any bondage or anything. '*Purusharthshunyanam*' (पुरुषार्थशून्यानाम्)—No *Purusharth* remains to be performed. The *Gunas* now become barren; they disappear or merge with their cause. This is known as *Kaivalya*. *Kaivalya* is the result of *Samadhi*. *Drashta* merges with his self.

In short, vigilant practice continues till the *Gunas* are submerged, till the attainment of the *Samadhi*.

● *Sanyam*—

Sanyam is the unification of *Dharna*, *Dhyan* and *Samadhi* with the accomplishment of *Sadhana*. For example *Naam* or *Roop* is retained in *Surat* (mind's eyes) and the thoughts or dispositions are controlled by *Surat*. *Dhyan* is the incessant flow of thoughts towards that name or form. *Samadhi* occurs when there is only

the glimpse of the existence of the object of *Dhyan*. The gradual accomplishment of all the three and their ultimate unification is *Sanyam*.

Magnificence (*Vibhutis*) starts appearing. '*Tajjayat pragyalokah.*' (तज्जयात् प्रज्ञालोकः १) [3/5]- The intellect gets enlightened with the supernatural glow of *Drashta* but '*Tasya Bhoomishu viniyogah.*' (तस्य भूमिषु विनियोगः १) [3/6]- the Yogi has to move forward mastering the *Sanyam* at lower and higher stages onwards.

As the *Sanyam* goes not getting perfection, so the intimations are received. A stage comes when '*Pratibhadwa sarvam.*' (प्रातिभाद्वा सर्वम् १) [3/33]- *Pratibh-Gyan* (intuitive knowledge) is born, then the knowledge of past, present and future is attained without any effort.

The accomplishment of *Sanyam* occurs when the *Paravani* enters higher state. When ever such a Yogi thinks of anything, the picture of the thing appears in the mind. The moment dispositions run incessantly the meditation becomes deeper, the state of *Samadhi* dawns and only the object of *Dhyan* remains then the Yogi knows all about the object.

Lots of instances of such experiments are available. The example of Shankar, who was himself a great Yogi, is worth mentioning:

'Tab sankar dekheu dhari dhyana.

Sati jo keenh charit sabu jana.'

(तब संकर देखेउ धरि ध्याना।

सती जो कीन्ह चरित सबु जाना॥) - *Manas*, 1/56/4

Vibhutis are the fruits or the gifts. When the appointed moment comes the trees bear flowers and fruits. The devotee should not desire for them, should not think of them. He should think of *Yog-Sadhana* and devotion to God.

● **Buddhi (Intellect)–**

When a Yogi attains '*Nirvichar Samadhi*' (a *Samadhi* which is totally free from thoughts), he is blessed with '*Adhyatm prasadah*' (अध्यात्म प्रसादः). In other words there remains only the glow of the self. All other *Sanskaras* meet their end. Then the Intellect of the Yogi gets united with '*Rit*': '*Ritambhara tatra pragya.*' (ऋतम्भरा तत्र प्रज्ञा) [1/48]– which means Truth. Since God is the Truth so it becomes capable of grasping and retaining Him. Such an intellect (*Buddhi*) is different from the one which depends on hearing and conjectures. It carries special connotation.

Buddhi has two forms. In the twenty first maxim of *Kaivalya Pad*, the Maharshi explains: '*Chittantardrishye buddhibuddheratiprasangah smritisankarashch.*' (चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसंगः स्मृतिसंकरश्च) [4/21] the views or scenes which appear in the mind beget a number of questions. '*Ati prasangah.*' (अति प्रसंगः)– Countless contexts crop up. Consequently the mind and thoughts get jumbled: '*Smriti sankarah*' (स्मृति संकरः)– Since mind and thoughts are one, so endless thoughts crop up. Although the *Purush*, who is a sentient being is non-involved, and does nothing but '*Tadakarpattau*' (तदाकारपत्तौ) [4/22]– when the mind assumes its form, then in the unwavering intellect it attains the knowledge of the Self.

In short according to Maharshi Patanjali the intellect has two forms: the outer intellect which is guided by hearing anything and by conjectures. The second one is *Ritambhara* intellect which is superior to the first one. The countless thoughts which rise in the mind get mixed up with *Smriti* but when it gets linked with the conscious, non-involved being it attains its real *Swaroop*.

In other words intellect is of two kinds- one which is generally shaped by informations and conjectures, the other one

is purified by Yogic-*Sadhana*. This second one mirrors the image of the Self. Afterwards this *Buddhi* too dissolves.

● *Dharm*—

Patanjali has used the word *Dharm* in his *Yog-Sutra* only after the description the restraint of mind, *Samadhi* and the concentration and their consequent state. The result of the restraint of mind is the subsidence of the appearance of *Sanskaras* and the appearance of the *Sanskaras* of the restrained state. Due to this the mind and the modes of mind become tranquil. Similarly the result of *Samadhi* is the end of such dispositions which hover around all the worldly objects and the beginning of the concentration on the sole objective which means the contemplation of Name (*Naam*) or Form (*Roop*). When both kinds of *Vrittis* (dispositions), the subsiding and the emerging ones, become balanced or equalized or even, it gives *Ekagrata-Parinam* (outcome of concentration). Through the descriptions of the above three results (*Parinam*) restraint of the senses, the emerging traits of *Dharm*, attributes and the results of the states occurring in the five elements (*Panch Mahabhootas*— *Shabd, Ras, Roop, Gandh, Sparsh*) have been given. For the first time the word '*Dharm*' has been used here. (3/13)

In the seventh maxim of *Kaivalya Pad*, Patanjali says that the actions of Yogi are neither auspicious nor inauspicious. The *Karmas* of others are of three kinds and they aim at the fulfillment of desires and passions. Such passions and desires and their *Sanskaras* remain alive despite several births. Despite the change of places, they work unhindered. *Smriti* and *Sanskar* both are the same. Hence a craving for the attainment of eternal self ever remains.

How to eliminate these passions and *Sanskaras*? Patanjali says that on account of cause (*Hetu* - हेतु), result (*Phal* - फल), shelter

(*Asraya* - आश्रय) and the object that arouses emotion (*Aalamban* - आलम्बन), the passions and desires are born. In the absence of all the four *Vasanas* (passions) and *Sanskaras* are terminated forever. *Avidya*, *Klesh* and the related *Karmas* are the causes of such *Sanskaras*. They result in rebirth, age and endurance which give pain and pleasure alternately. Their *Ashraya* (shelter) is mind. *Roop*, *Ras*, *Gandh* etc. are their stimulant. They spur these *Vasanas*. If they are removed, the original *Sanskaras*, *Vasanas* are removed. The word *Dharm* has been again used after the reference of the absence of *Vasanas*, '*Atitanagatam swaroopatoastyadhv-bhedaddharmanam*' (अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ।।) [4/12]. Despite the difference of time in the position of *Dharm*, the *Hetu*, *Ashraya*, *Phal* and *Aalamban* which now do not exist and that which is not yet born e.g. attainment of the self, they remain infused with *Dharm*. In other words during the terminating period of *Sanskaras* and *Vasanas* as well as period of self attainment *Dharm* remains present or pervades.

The *Dharm* in its manifested as well as subtle form remains present as attributes. Its nature changes according to the impact of *Satwik*, *Rajasic* and *Tamasic* attributes. But '*Parinamaikatvat*' (परिणामैकत्वात्)- the essentials of Yog on account of '*Vastu tattvam*' (वस्तु तत्त्वम्) the identical result, do appear. In other words the realisation of the quintessence of the sentient being becomes possible. For the second time the word *Dharm* has been referred here.

The word *Dharm* has been referred for the third time in the last part of *Kaivalya Pad* where it is mentioned that no action good or bad is performed by the mind of a *Purush* who is a seer but then what are the emotions which rise in the mind? Regarding this he says, '*Tachchhidreshu pratyayantarani sanskarebhyah.*' (तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ।।) [4/27]- It is on account of the rise

of adverse thoughts during the intervals of *Samadhi*, the *Sanskaras* cause them. Whatever lies as sediments in the bottom of *Sanskaras* spring forth. These *Sanskaras* are as harmful as the *Kleshas*. '*Haanmesham kleshavaduktam*' (हानमेषां क्लेशवदुक्तम्।) [4/28]- They should be exterminated like *Kleshas* because they are born of them. '*Prasankhyane-apyakusidasya sarvatha vivekkhyaterdharm-megh samadhih*' (प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः।) [4/29]- A Yogi, who attains renunciation even from rational knowledge (*Vivek Gyan*) which is perfect enlightenment, is blessed with *Dharmmegh Samadhi*. His firmament of consciousness is ever pervaded by *Dharm*. Then nothing else can gush out because even the last *Sanskar* is eliminated. On account of this *Samadhi*, the devotee is free for ever from the *Kleshas* and *Karmas*. *Dharm* has been used here in the sense of retaining God.

Lord Shri Krishna defines *Dharm*, '*Sarva dharman-parityajya mamekam saranam vraj.*' (सर्वं धर्मान्परित्यज्य मामेकं शरणं ब्रज।) [Geeta, 18/66]- quitting all your thoughts of *Dharmas* take only My shelter. Goswami Tulsidas said, '*So sukhu karamu dharamu jari jau. Jahan na ram pad pankaj bhau. Jogu kujogu gyan agyanu. Jahn na ram prem paradhanu.*' (सो सुखु करमु धरमु जरि जाऊ। जहँ न राम पद पंकज भाऊ।। जोगु कुजोगु ज्ञान अज्ञानू। जहँ नहि राम प्रेम परधानू।।) [Manas]- Such religious performances should outright be rejected which do not spell out reverence for Ram. If they are not so, they are *Kukarmas* (evils), opposite of *Dharmas*; they are not Yog but anti-Yog; not knowledge but nescience. The Maharshi has thrice used the term *Dharm* in that very sense. *Dharm* has been used with the restraint of mind (*Chittvritti-Nirodh*) with the ultimate result of *Samadhi* and with the dissolution of last *Sanskaras*.

The Query of A Devotee

Question: Maharaj Ji, Now-a-days Yog is being taught in school and colleges where the training of all kinds of *Aasans* is being given. From time to time the *Shlokas* of the 'Geeta' and the Patanjali's 'Yog-Darshan' are also uttered. But we do not find clear reference of such *Aasans* either in the Geeta or in Patanjali's Yog-Darshan. Kindly enlighten us on this point.

Answer: There is only one *Shlok* in the Geeta and one maxim in Yog-Darshan of Patanjali in this regard:

*Shuchau deshe pratisthapyā sthīramāsanamatmanah.
Natyuchchhritam nati neecham chailajinkushottaram.*

(शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।

नात्युच्छ्रितं नाति नीचं चैलाजिनकुशोत्तरम्॥) - *Geeta, 6/11*

Sthir sukhamasanam.

(स्थिर सुखमासनम्॥) - *Yog-Darshan, 2/46*

Shri Krishna, the Lord of Yog, says in the Geeta that soul is the only truth. *Yagya* is the Yogic technique which leads to self-realisation. This *Yagya* has elaborately been discussed in the fourth chapter of the Geeta. How the place for the performance of *Yagya* should be, how to sit over there, what should be the seat, what are the rules for one who performs *Yagya* etc. have been clearly explained by Shri Krishna in the sixth chapter from *Shlok* ten to nineteen.

First he took up the place and the seat (*Aasan*). It is said in the Geeta (6/10) that one should perform the Yogic practice leaving all the desires at a solitary place and should keep his mind, senses and the body well in control.

How should be the place and the *Aasan* for it? In the chapter (6/11), the Yogeshwar says spreading any kind of floor covering made of grass or hide of a deer or any cloth on the clean ground or on a plank, one should sit over it. The seat should neither be very high nor very low but it should be firm.

Our revered Maharaj Ji used to sit on a *Aasan* which was only five inches higher than the ground. Once a devotee brought a seat of marble which was of one feet height, Maharaj Ji used it only once then discarding it said, "No, no, this is very high. No one should occupy a higher seat because it creates superiority complex and egoistic feelings. One should not occupy a lower seat too because it also creates inferiority complex. One starts debasing oneself." He got it removed and it was placed in a garden near the forest. Neither Maharaj Ji nor any one ever visited the place where it is kept. This is an instance of practical training.

In chapter (6/2) it is mentioned that a devotee should sit on the *Aasan*, concentrate his mind, control the operation of the senses and should practice Yog for the purification of the mind. Here *Aasan* means only a wooden structure of plank.

In chapter (6/13) explaining about the sitting posture, the Yogeshwar says that one should sit keeping the body, neck and head straight and firm. (No direction has been given to see the tip of the nose, on the contrary he directs to see where the glance falls and becomes steady; there should not be any fickleness to see right or left or to any other direction.)

In chapter (6/14) he says that the devotee should observe the vow of *Brahmcharya* and should be of fearless, clean restrained mind, in such a position he should link his consciousness with Me.

In chapter (6/15) he says that regularly contemplating this way the Yogi attains the supreme peace and tranquility.

Here *Aasan* means simply a seat, a thing and the method of seeing beyond the tip of the nose sitting in a steady posture, there is no other reference in the Geeta. For attaining the supreme bliss and tranquility the Yogeshwar says that physical control, proper food habits and mode of living and suitable efforts are very important.

In the sixth chapter, seventieth *Shlok* he says, "This Yog can neither be accomplished by one who eats too much nor by one who does not eat at all; neither by one who sleeps too much nor by one who does not take proper sleep. This Yog which removes the afflictions is perfected by one who leads a balanced life or adopts a balanced life-style." Over eating generates indolence and sleep, leaving no room for *Sadhana*. IF you stop eating, the senses would grow weak and you would lose stamina for sitting in a steady firm posture. 'Vihar' means walking or taking stroll matching to your capacity. Physical labour is also necessary otherwise blood-circulation would not be smooth and diseases would attack. The habit of sleep and waking increases and decreases according to the eating schedules. Regular *Sadhana* is the most important thing.

In the 19th and 20th *Shlok* Yogeshwar says that the mind absorbed in meditation should be un-flickering like the flame of a lamp in a windless place. The mind is thus conquered but it is still alive. The state in which mind too dissolves is known as '*Aatmana*' (आत्मना); '*Aatmana*' means prone to God: '*Aatmanam*' (आत्मानम्); the Yogi remains self-contented: '*Aatmani eva*' (आत्मनि एव). This becomes possible only through spiritual Yogic practice.

The Yogi is prone to God but remains contented with his Self. At the time of accomplishment, the realisation of God no doubt occurs but soon the devotee finds his own self overwhelmed with eternal divine magnificence. If *Brahm* (God) is eternal, everlasting, un-manifested and immortal; the self or soul too is of

the same nature. No doubt it is so but it is inaccessible and imperceptible, till then mind and its ripples exist. At the time of the restraint of mind and even in the period of the dissolution of the restrained mind, the realisation of God does occur but soon thereafter the devotee finds his soul combined with some attributes of divinity. So he remains contented with his own self. This is the climax of Yog.

The physical acrobatics popular as external *Aasans* have no use in Yogic *Sadhana*. The external *Aasans* might be conducive to the health of a Yogi as well as pleasure-seeking persons, healthy as well as diseased ones. If one is the master of gymnastics such external *Aasans* have no use for him because the exercise of all the parts of body is taught there. The restraint of mind is possible only through the prescribed technique (*Niyat Karm*).

PATANJALI'S YOG-DARSHAN

According to Maharshi Patanjali, restraint of the dispositions of mind is Yog. Regular Yogic practices coupled with the sense of renunciation restrain the dispositions. Surrender to God and the chanting of *Pranav* are the key to it. The Yogic process starts with *Tap*, *Swadhyaya* and *Ishwar-Pranidhan*. There are eight parts of Yog— *Yam*, *Niyam*, *Aasan*, *Pranayam*, *Pratyahar*, *Dharna*, *Dhyan* and *Samadhi*. such is the order of these stages. *Aasan* is the third stage:

Sthir sukhamasanam. (स्थिर सुखमासनम्।)- *Yog-Darshan*, 2/46

. *Aasan* means sitting comfortably but with firmness without movements of the body. It does not mean to stand topsy-turvy or bend the waist like a bow or stretching the body upwards. The Maharshi means by *Aasan* only a stable sitting posture. It is not the body which shakes or swings; it is the mind which does so. The moment the ripples of thought occur in the mind the body reacts.

‘Prayatnashaithilyanantashamapattibhyam.’

(प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्।) - *Yog-Darshan*, 2/47

It means effortlessness in the practice of *Ahinsa*, *Satya*, *Asteya*, *Brahmcharya*, *Aparigrah*, *Shauch*, *Santosh*, *Tap*, *Swadhyaya* and *Ishwar-Pranidhan*. When the mind gets absorbed in the contemplation of God, *Aasan* naturally gets adjusted and becomes comfortable.

As soon as *Aasan* is adjusted, *Pranayam* occurs; the movement of the breath is regulated. By *Pranayam* the Yogi becomes capable of withdrawing the mind from external things and controlling thus the senses. This is *Pratyahar*. Alongwith this the mind gets power to hold what has been contemplated during meditation which means undisturbed, uni-dimensional flow of thoughts. **‘Tadevartthamatranirbhasam swaroopshunyamiva samadhih.’** (तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिवसमाधिः।) (3/3)– Only the goal remains in sight, the dispositions of the mind dissolve. Such a *Dhyan* gets converted into *Samadhi*.

Thus we see that all the eight parts of Yog are the eight stages which occur in sequence. Only this much is referred about *Aasan* in the *Yog-Darshan* of Maharshi Patanjali and it is mastered by sitting peacefully at some solitary place.

The Geeta and the Patanjali’s *Yog-Darshan* differ only at one point. The Geeta deals with *Aasan* first, thereafter *Brahmcharya* etc. and rules like *Ishwar-Pranidhan* whereas Maharshi Patanjali takes up *Yam-Niyam* first, thereafter the *Aasan*. *Aasan* as discussed by the Maharshi is related more with the steadiness of the mind than the body. According to him *Aasan* is accomplished when the mind gets linked with God.

Lord Mahavir used to meditate in the posture a milk-man sits at the time of milking his cow to ward off sleep or laziness.

Lord Buddha, during the last legs of *Sadhan* was found sitting beneath the *Peepal* tree. A grazer, named Swasti, aged eleven years, saw him sitting in a calm and peaceful posture. He saw that he was sitting cross-legged in such a way that the soles of his feet were visible, his right palm was placed on his left palm, his eyes were half-open and his sight fixed ahead. This was his favourite *Aasan* known as '*Padmasan*'. Goswami Tulsidas has also mentioned about a number of *Aasans* in the *Ramcharitmanas*. For example at the time of '*Swayamber*' of Sita, king Janak said:

Turat sakal loganh pahi jahoo.

Aasan uchit dehu sab kahoo.

(तुरत सकल लोगन्ह पहिं जाहू। आसन उचित देहु सब काहू॥)

On the arrival of the marriage procession, it is referred:

Sadar sabake pay pakhare.

Yatha jogu peedanh baithare.

(सादर सबके पाय पखारे। यथा जोगु पीढ़न्ह बैठारे॥)

Aasan uchit sabahi nrip deenhe.

Boli soopkari sab leenhe.

(आसन उचित सबहि नृप दीन्है। बोलि सूपकारी सब लीन्है॥)

Chari sinhasan sahaj suhaye.

Janu manoj nij hath banaye.

(चारि सिंहासन सहज सुहाये। जनु मनोज निज हाथ बनाये॥)

Puni vashisthu muni kaushiku aaye.

Subhag aasananhi muni baithaye.

(पुनि वशिष्ठ मुनि कौशिकु आये। सुभग आसनन्हि मुनि बैठाये॥)

There we see different kinds of *Aasans* like thrones for kings, beautiful seats for *Muni*, wooden seats, seats made of *Kush*-grass or the hide of deer. Here *Aasan* connotes simply a thing used as seat. *Aasan* has been used at some places in the sense of posture: '*Kachhuk duri saji baan sarasan. Jagan lage baithi veerasan.*'

(कछुक दूरि सजि बान सरासन। जागन लगे बैठि वीरासन॥) Lakshman sat in the posture of an alert guard putting the arrow on the bow ever ready to shoot. For Lord Shankar it is said so, '*Tahan puni sambhu samuji pan aapan. Baithe vat tar kari kamalasan.*' (तहाँ पुनि शंभु समुझि पन आपन। बैठे वट तर करि कमलासन॥)- Lord Shankar sat down in *Padmasan*. *Padmasan* is a sitting posture only.

'*Sur lakhe ram sujan puje mansic aasan diye.*' (सुर लखे राम सुजान पूजे मानसिक आसन दिये॥)- At the time of marriage ceremony, the gods saw Lord Ram and reverentially placed his image in their hearts. The Yogis sit in *Siddhasan*, putting one leg on the thigh in such a way so that the heels might touch the waist and remain placed on the thigh. This is called '*Siddhasan*'. Our revered Guru Maharaj Ji used to sit this way; when I joined the fold and saw Maharaj Ji sitting this way, I too put my leg on the thigh and sat before him. My co-devotees prevented me from sitting this way and informed me that only accomplished saints sit in *Siddhasan*. It is an insult to them to sit putting legs above the thigh, it is impertinence.

In short, in all the scriptures *Aasan* has been used for sitting posture, or for suitable place or for the thing used as seat.

Modern teachers of physical exercises are propagating different physical postures for curing diseases after a lot of research but they call them *Yogasan*. They quote the *Shlokas* of the Geeta and the maxims of Maharshi Patanjali to give authenticity to their publicity. Consequently in our country as well as abroad confusion prevails that these very physical exercises are the gateway to the attainment of God. The teachers of physical exercises should not quote the Geeta or the *Yog-Darshan* to support of these postures. It is very important to go through the *Dharm-Shastra* first before taking up any benedictory scheme but they should in no way call them *Yogasan*.

Our Publications

Books

Yatharth Geeta ❖ Indian Languages

Hindi, Marathi, Punjabi, Gujarati, Urdu, Sanskrit, Oriya, Bengali, Tamil, Telugu, Malayalam, Kannad, Assamee, Sindhi

❖ Foreign Languages

English, German, French, Nepali, Spanish, Norwegian, Chinese, Dutch, Italian, Russian, Farsi, Portuguese
Hindi, Marathi, Gujarati, English, Nepali

Shanka Samadhan

**Jivanadarsh Evam
Atmanubhooti**

Hindi, Marathi, Gujarati, English

**Why do the body parts vibrate?
And what do they say?**

Hindi, English, Gujarati, German

Anchhuye Prashna

Hindi, Marathi, Gujarati

Eklavya Ka Angutha

Hindi, Marathi, Gujarati

Bhajan Kiska Karein?

Hindi, Marathi, Gujarati, German, Bengali, Nepali, English

Yog Shastriy Pranayam

Hindi, Marathi, Gujarati

Shodasopchar Poojan Padhati

Hindi, Marathi, Gujarati

Yog Darshan

Hindi, Gujarati, Sankrit English

Glories of Yog

English

Prashna Samajke-Uttar Geeta Se

Hindi

Barahmasi

Hindi

Ahinsa Ka Swaroop

Hindi, Marathi, Gujarati, Nepali

Punarjanm & Hridaya

Hindi

Audio Cassettes

Yatharth Geeta

Hindi, Gujarati, Marathi, English

Amrutvani

Hindi,

(Rev. Swamiji's

Discourses Vol.1-55)

Guruvandana (Aarti)

Audio CDs (MP3)

Yatharth Geeta

Hindi, Gujarati, Marathi, English, German, Bengali,

Amrutvani

Hindi

Guruvandana

Hindi

Video CDs

(Rev. Swamiji's

Discourses Vol.1-19)

Hindi

Copyright © Author

All rights reserved. No part of this book may be reproduced stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the written permission of the publisher, except or brief passage quoted in review or critical article

The Present Critique

By going through this commentary one can understand what Yog is but the real perception of Yog is possible only after practical pursuit of Yogic-Sadhana. With *Tap*, *Swadhyaya*, *Ishwar-Pranidhan* and chanting of OM, the real *Sadhana* starts. By their practice the *Avidya* and the *Kleshas* get removed and the self starts transmitting beneficial vistas. In their light alone the Yogic maxims written by Maharshi Patanjali can be truly comprehended. Yog is direct perception, no oral or written words can explain it. Practical pursuits alone can make the comprehension of Yog-Darshan possible.

—Swami Shree Adgadanand Ji



RELIGIOUS SCRIPTURE

Geeta - The first religious scripture of the world

Five thousand two hundred years ago Lord Shri Krishna proclaimed in His precept that it was He who imparted the eternal Yog to Surya (Sun) in the beginning of the *Kalp* (era). Surya passed it on to First Manu. Manu started the tradition of Smriti for storing it safely in memory. He taught it to his son named Ikshwaku. The princely sages learnt it from Ikshwaku. Hereafter this Yog disappeared from this world. "O Arjun! The same eternal Yog is being taught to you." - Thus the Geeta is the first religious scripture and the First Manu-Smriti.

Later on the Vedas, which incarnated before the first Manu, enunciated the crux of this very Geeta. Other scriptures of the world simply echo, this unique divine song- '*Shreemadbhagwad-Geeta*' in various languages. So the Geeta is your own religious scripture. For closer and deeper knowledge of *Dharm*, *Truth* and the modes for their attainment; for knowing why the whole humanity is entitled to perform *Yagya*, *Karm* and *Varn*; to know how the Geeta leads to the attainment of worldly opulence as well as the supreme knowledge, please go through the critical interpretation of Geeta, given by the revered Maharaj Shree and published as '*Yatharth Geeta*'.

Sadhana starts with the conjunction of the Drashta and the Drishya

The conjunction of *Drashta* and *Drishya* implies that our adored God has taken our charge and has started issuing directions for our guidance and the Sadhana is fully bloomed. It implies that the *Drashta* (God) has started transmitting the spiritual vistas and other spiritual guidance. He lets us taste, His magnificence and looks after the worldly needs so that the *Kleshas* or afflictions are eliminated and *Kaivalya* is attained.



Shri Paramhans Swami Adgadanand Ji Ashram Trust

29-A, French Road, opp. Merchant Club, Chowpatty, Mumbai - 400 007, India.

Telephone : 91-22-6655 5300 • FAX : 91-22-2364 3109.

